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## UNEVANGELIZED NATIONS:—

### THEIR COMPARATIVE SUSCEPTIBILITY TO THE GOSPEL.

In a letter lately received, (see p. 337, Mag. for Sept.,) Dr. Judson adverts to the present state of the Burman Mission, and the comparatively small success which has hitherto attended it in the conversion of the Burmese to Christ. He says, "This is, indeed, a 'day of small things,'—and in view of the great success which attends all our efforts among the Karens, both in the Provinces and, by means of native assistants, in Burmah Proper, I should be almost discouraged in regard to future efforts among the Burmese, were it not for certain considerations." Some of these considerations he proceeds to state. They were once laid before an assembly in Brooklyn, N. Y., and have been transcribed for the Magazine "in the hope that they may present to other minds what appears to (him) to be the true view of the case, and assist to check that discouragement in regard to the Burmese department of the mission, some symptoms of which (he) discovered during (his) late visit to the United States." They will serve also, we think, to promote juster conceptions than have too extensively prevailed of the arduousness of the missionary enterprise at large, and what need of the "patience of hope" they have who are engaged in its prosecution.

The greatest popular objection to the missionary enterprise is drawn from the small success which has attended missionary efforts among the great nations of the earth. Some progress has been made in converting the ruder tribes of man; but it must be confessed very little impression has been made on any great and partially civilized people. The subject of missions has taken too deep hold of the public mind and is too severely scrutinized, to allow this objection to pass without an effort to meet it fairly, and in such a way, if possible, as to encourage the well disposed and conciliate the rest.

The nations and tribes of man that call for missionary efforts may be considered under several divisions. One division comprises those who have no religion, no literature, not even a written language, no priesthood of influence or prescriptive right, and no imposing, long-established, powerful government. Such a people will be evidently less prejudiced, their minds more open to the

solicitations of a new religion,—and there will be fewer barriers in the way of their embracing it. In human view, therefore, success might be expected. And in the divine view, a people not crushed under the weight of idolatry, not deeply stained with the sin of hereditary, enthusiastic worship of false gods, may appear less repugnant, and more accessible to the influence of the Holy Spirit. These remarks seem to be justified by the success which has crowned the efforts of missionaries among the Greenlanders, the Karens, the South Sea Islanders, and the people of color in the West Indies and other parts.

Another division comprises those nations where the Christian religion once flourished, but subsequently passed away, leaving the form of godliness without the power. Among such people we might expect that the opposition of rulers and priests to the introduction of vital Christianity would assume a ferocious, blood-thirsty character, and for a time present very formidable and appalling barriers; but that the knowledge of divine truth, extensively diffused among the people, and some hereditary reverence for the word of God, aided by the prayers of a pious ancestry, would ere long roll back the tide of opposition, and send forth judgment unto victory. Such appears to be the course of events in the northern parts of Germany and among the Armenians; and such will probably be the course among the Greeks and the Roman Catholics.

The third division of the human family, the lowest class, that is, the last in the order of time,—the class which will tire out the wavering and the faint-hearted, and send to their homes all but the few who have put their hands to the plough with a grasp that no discouragement, not death itself, can unloose, but who bring up their children to the same work, and swear them at the same altar,—that class comprises alas! three fourths of the family of man, all the Mohammedan, the Braminical and the Boodhistic nations, and all those numerous tribes and subdivisions where those false religions prevail under some modification. These nations have generally a literature erudite and extensive, closely interwoven with their religion. Their priesthood is hereditary, or invested with the most sacred, imposing credentials, and supported by all the power of the government. Their governments are monarchical, despotic, intolerant, hostile to all free inquiry, opposed to all reform; and their police well organized, and extending to almost every house and person. Shall we wonder, shall we be dismayed, shall we lose all heart and relinquish the work in despair, because the Christian religion is not welcomed by such people? because the first missionaries cannot, within a few years, enrol thousands among their converts? Is it nothing, that they have obtained entrance and foothold in almost every one of those nations?—that they have acquired the languages, even the most difficult?—that they have compiled grammars and dictionaries?—that in the most important of those languages they have translated the New Testament, and in some cases the whole Bible?—that they have prepared tracts and hymn-books and elementary works for the purposes of education?—that they have organized various orders of schools, and even theological seminaries, though yet in a quite incipient state?—that they have planted churches in many parts of the Braminical and the Boodhistic countries, containing not indeed thousands, but yet hundreds of penitent, believing, praying souls?—that angels have found their way to those long-abandoned regions, commissioned by the Savior to gather in the first fruits, most precious in his eyes? Is it nothing, that the ideas of the eternal God, and of the Savior, the Lord Jesus Christ, are daily spreading throughout those countries, commending themselves to the consciences of men, gradually undermining the reigning superstitions, and preparing the way for the



triumph of truth, the full ushering in of millennial glory?—Shall it still be objected, that the success is small? Yes, it is small; but it would have been greater, if the Christian world had put forth a little strength, and if missionaries had been more faithful. But I submit, whether it has not been great enough to show us where our fault lies, great enough to prompt us to endeavor to correct it, great enough to encourage us to adopt the motto of my venerable father, as he was drawing near the grave, “*Keep straight forward and trust in God.*”

Perhaps, finally, it will be asked, whether we had better not pass by the more difficult fields until the easier are won. I reply, Better have no plans of our own. Better that missionary societies and individuals follow the openings of divine providence and the leadings of the Holy Spirit. All nations must be converted to the true faith, and that before long. To accomplish this, God has his own infinitely wise and eternal purpose. He will provide the instruments, he will furnish the means, he will open the way. Let us only look up to him with unwavering faith, and unreservedly commit ourselves and our services to his direction. And whether we are called to sow or to reap, whether to build the temple or only to furnish materials to our successors, His glory will be secured, the great end will be attained, and it will be well with us in time and in eternity.

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## THE RELIGION OF PRINCIPLE:—

### ESSENTIAL TO THE SUCCESS OF CHRISTIAN MISSIONS.

I. There is not upon the earth an enterprise commenced whose completion stretches so far into futurity, or which makes so large a calculation on the fidelity of coming ages, as the missionary cause. In most of the undertakings in which we engage as individuals, we hope to see the completion ourselves. Of the orchard that we plant, we hope to eat the fruit; in the house that we are building, we hope to dwell; the avails of the commercial adventure in which we embark, we hope to enjoy; the land from which we cut away the primeval forest, we hope to see covered with the golden harvest; and in the growing honors that shall gather around the son that we educate, we hope, in our old age, to rejoice. And so in more public undertakings. On the canal that we are excavating, we hope to see borne along the productions of the teeming soil; over the rail-way that we are laying down, though valleys are to be filled and mountains levelled, we expect to see the lengthened train of cars fly rapidly along; the ship whose keel we lay down, we expect soon to see riding majestically on the deep; the college whose corner-stone we lay, we expect soon will open its doors to receive the youth of the land; and in the solemn temple whose walls we rear, we trust that we and our children will soon worship God. We have faith, indeed, in the next generation, that it will finish what we have begun; and faith in all future ages, that they will preserve what we secure by our valor or establish by our wisdom. But how few private enterprises would be commenced, if it were foreseen that they could not be completed before the life of the individual would be closed! And how few public undertakings would be embarked in, if their completion was understood to depend entirely on the fidelity of far-distant generations! Who would lay the foundation of a college or a temple of worship, if this were the anticipation? Who would engage in a war, even for freedom, if it was foreseen that the fury of conflict was to rage from generation to generation; that the soldier and the officer were to die in the struggle, unblessed with the sight of victory, and that the laurel was to be won, if at all, by some victor of a far distant generation, to whom your name would be unknown?

The missionary enterprise stretches farthest into futurity, implies the highest confidence in the fidelity of future ages, and anticipates the most steady and persevering self-denial, in those ages, of any cause in which men are now embarked. In this respect it involves two things: first, faith in God—a firm belief that he is the patron of the cause; that he will continue to keep it before the minds of his people; that he will give them the means to prosecute it; that he will convert our children and children's children, and incline them to devote themselves to the work of rearing the glorious temple whose foundations we lay. Second, faith in coming generations—that they will approve the wisdom of our plans; that they will be willing to deny themselves and take up the cross, to finish what we have begun; that they will bear the cause on their hearts before God; that they will consecrate their wealth to the work; that they will devote their sons and their daughters to teach in the schools that we establish; that they will give up their choicest youth to publish the gospel in the places where we lay the foundations of churches; that they will finish translating the Bible, which we had begun to translate; and that when, in this warfare, every leader and subaltern has fallen, others will rush in to supply their places, till—

The dwellers in the vales and on the rocks  
Shout to each other; and the mountain tops,  
From distant mountains, catch the flying joy;  
Till, nation after nation taught the strain,  
Earth rolls the rapturous hosanna round.

Such an enterprise cannot be commenced and carried forward to its completion, except under the auspices of the religion of principle. If this does not exist in the church, after a few fitful and spasmodic efforts, after the sensibilities of the church have been plied, until, by repetition, they have become paralyzed, the cause will be abandoned, and the heathen nations will continue to slumber on in the wretchedness of unbroken night.

II. The enterprise to which the church is called in the prosecution of the work of missions, is one which contemplates such difficulties, embarrassments, and discouragements, that every thing else but *principle* would be appalled. The friends of religion are not insensible to the existence of those difficulties. They have endeavored, as far as possible, to gauge them before they embarked in the undertaking. They have tried to explore the extent of the unbroken wilderness that is to be made to bud and blossom as the rose; to take the height of the mountains that are to be levelled, and the depth of the valleys that are to be filled up. They have made it their business, as far as they were able, to "count the cost," and to "number the hosts that come against them," before they have gone forth to the conquest. There has probably been no great enterprise in which man has ever embarked, where the true nature of the difficulties to be encountered has been better understood, or where there has been less effort to conceal or disguise them. Christians have been instructed by their Master not to anticipate an easy triumph, or a conflict with a feeble enemy. They understand that the warfare is against "principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places." They have seriously engaged in the great work of converting this whole world to God, and of establishing every where the reign of righteousness and peace. They know the obstacles before them. There are not far from six hundred millions of heathens, who are to be reclaimed and elevated; there are one hundred and twenty millions of followers of the prophet of Arabia, who are to be converted to the faith of Christ; there are one hundred millions of nominal Christians, who are to be brought to a purer faith and a holier practice; there are three millions of the descendants of Abraham, who are to be led to mourn over the act of their fathers in crucifying their own Messiah, and over their own unbelief. This great multitude is to be subdued and changed without arms, or the aid of civil power, or the might of navies. It is to be done by the simple gospel. They who embark in this undertaking are not ignorant of the moral condition of that world of mind which is to be reclaimed and elevated. They do not expect to find it prepared to welcome the gospel, disgusted with prevailing superstitious, rising to intelligence and purity by a recuperative power of its own, or ready to cast its idols to the "moles and to the bats." They do not suppose that the nations will be awakened from their long leaden slumbers by the first ray of light that breaks on their horizon, or that the budding charities



of the soul, which have died under the long winter of superstition and sin, will of themselves swell into life. They do not expect to find minds prepared by science to welcome a pure faith, or to appreciate at once the argument for Christianity. They do not expect to find the heathen making progress in the arts, and carrying forward the conveniences and elegancies of life, till they approximate what Christianity would do, and prepare them to welcome that system as the completion and perfection of their own. They expect to find the soul as dark and debased as it can be, and the space which divides the human race from the brute, reduced to the narrowest possible dimensions consistent with preserving that distinction at all. The heathen are of themselves making no advances towards the truth or towards a better system of religion. They make no progress towards civilization, intelligence, liberty. There is no elastic energy in a heathen mind, no recuperative power to bring it back to God, no well-spring of life to purify the soul. The effect of time is only to deepen the darkness, and to drive the heathen farther from God. They only adore more shapeless blocks, they bow before worse looking idols, they worship in less elegant and more polluted temples. The idols of the heathen are not now constructed with half the skill and taste with which they were two thousand years ago, nor are their temples built with such exquisite art. No idol of the heathen world could now be compared with the statue of Minerva at Athens, no temple can be likened to the Parthenon, no sentiment originated now in China, India, or Africa, equals in sublimity or purity the views of Socrates. The heathen world is becoming worse and worse—more degenerate, more abominable, more pitiable, from age to age. The friends of this great cause do not suppose that that degraded world of mind will arise by an elastic energy of its own, or that the river of pollution and death, by rolling longer, will work itself pure. They have entered on this work, too, feeling that evil in the heathen world is organized and compacted; that it is sustained by law, and incorporated with institutions having the sanction of ages, and with all their views of science; that it can bring to its aid the authority of a priesthood supposed to be heaven-appointed; and that their poetry, their apothegms, their traditions all support the religion which we seek to displace. This great enterprise has been engaged in, also, in full view of the apathy and coldness and want of zeal of the great body of the Christian church; of all the prejudice which has been caused on heathen shores by those bearing the Christian name, who have gone for unholy gain, for plunder and rapine; of all the unrighteous wars which professedly Christian sovereigns have waged there; of all the injury done by slave-ships approaching a heathen coast under the abused flag of a Christian nation, to seize and fetter its unoffending inhabitants and to bear them away to hopeless bondage; and we expect to prosecute this great work in the very light and blaze of burning villages and hamlets, fired by those who bear the Christian name. This immense and far-spread prejudice we hope to overcome by the exhibition of that benevolence to which the gospel prompts, and by making the heathen understand, by a long course of efforts pursued for their good, that *all* who bear the Christian name do not visit their shores for plunder and rapine. And this work has been commenced in full view of the belief that all this evil is systematized and arranged under the control of one master mind, the presiding spirit of evil, and that it is “methodized and wielded with a comprehension of plan which no man can explain upon the principle of accidental coincidence.” Under this comprehensive plan, these various forms of evil are all marshalled and wielded, and every point may be defended by a leader who seems to have the power of ubiquity of action to strengthen whatever position is attacked. In such an enterprise on what kind of religion shall we rely? Not the admiration of the beautiful is to accomplish the work: not that religion which would go to assimilate itself to these systems or to adopt their forms as its own: and not that “goodness” which, “like the morning cloud, soon vanishes away.”

III. The missionary enterprise is one which is to be pursued through scenes of alternate hope and fear; in times of elation and depression; when the sea is smooth and a steady breeze swells all the canvass, and when the storm arises and the billows roll. The appeal is not to be made to the church on the ground of success. The heart is not to be unduly elated when opposition yields and the gospel achieves great triumphs; nor is it to be depressed when opposition becomes formidable and no impression is made on the powers of darkness. The church is not to become self-confident or suddenly flushed with the hope

of victory when her sons press forward to fill the ranks of those who have fallen in her service; nor is she to be disheartened when they prefer the gains of commerce, the honors of a learned profession, or the calm retreats of the porch or the academy, to the paths of self-denial which must be trod by the Christian missionary. It is the nature of this work to be calm and confident in God, though the last herald of salvation on heathen ground, faint and feeble, should lift up the cry for help, and not a youth of the land should run to his aid. The church is not to be elated unduly when religion seems to make its way triumphantly among mountain fastnesses, to find out an old and dilapidated church, and to kindle up again the flame of pure devotion in its ancient temples; nor is she to despond, though armed hosts follow the adventurous tread of the Christian missionary, and murder the priest of religion, and lead Christian matrons and virgins into captivity, and extinguish there the holy flame which had begun to burn anew on those mouldering altars. From the very nature of Christianity, it will visit those mountain fastnesses again, undismayed, with the firm confidence that the holy light of religion will yet shine unextinguished there. Nor is the church to place her reliance on the wisdom of men, nor to feel unduly elated when the leaders in this cause are blessed with uncommon prudence and sagacity, nor be dismayed when such men are removed. The enterprise lives on while its earthly leaders die.

IV. The missionary enterprise contemplates such sacrifices as can be met only by steady principle. It supposes that there must be great self-denials, great expenditures, great sufferings. It was an elementary idea in the work of the Savior when he undertook our redemption, that he was to be poor, despised, and forsaken; that he was to grapple, single-handed, with the most mighty enemy of God that the universe contains; that he was to endure the keenest tortures which the human frame could be made to bear. It was an elementary idea in the religion of Paul, that he was to abandon his splendid prospects of distinction; that he was to look away from the honors of scholarship, office, or eloquence which had glittered in his youthful eye; that he was to be regarded as the "off-scouring of the world;" that he was to leave his country and his home; that his dwelling was to be among strangers, and that his life was to be spent "in perils of waters and of robbers, in perils among his own countrymen and among the heathen, in the city, in the wilderness, in the sea, and among false brethren; in weariness and painfulness; in watchings and hunger and thirst and fastings and cold and nakedness."

The great enterprise in which the church is embarked now involves similar sacrifices and self-denials. The father is to be ready to part with his son—the pride of his heart and the anticipated stay of his age—the son whose early course has been radiant as the light of a morning without clouds, and who is qualified by native endowment to adorn the bar, the bench, or the senate chamber—to preach the gospel to savages; and is to lay his hand on him and bless him, as the ship is loosening from her moorings, expecting to see his face no more. The mother is to press her much beloved daughter to her bosom for the last time, as she leaves her native land to meet the perils of the deep and the desert, and to die perhaps surrounded by strangers and where *her* hand cannot soothe her dying sorrows. Youths educated with all the care and skill that a Christian land can furnish, accustomed to the comforts and the elegancies of life, with minds classical, tasteful and refined, like that of Henry Martyn, and with accomplishments that might adorn any circle, are yet to sing on many a deck, as the missionary ship glides away:

Bear me on, thou restless ocean;  
Let the winds my canvass swell!  
Heaves my heart with warm emotion,  
While I go far hence to dwell.  
Glad I bid thee,  
Native land! Farewell—Farewell!

To engage in and prosecute a work thus stretching into future ages; a work which contemplates such difficulties, embarrassments, and discouragements; a work which is to be pursued through such scenes of alternate hope and fear, and a work contemplating such sacrifices, self-denials, expenditures, and sufferings, there can be no reliance but the RELIGION OF PRINCIPLE.

REV. A. BARNES.



## American Baptist Missionary Union.

MISSION TO GERMANY.—*Letter of Mr. W.*

“House of the Lord” at Hamburg.

In our last annual report, pp. 253—4, we had the pleasure to state that arrangements were in progress at Hamburg and Berlin for providing convenient houses for public worship, &c. The work has been commenced at Berlin, and a suitable edifice partly erected. At Hamburg a house of large dimensions, already built, has been adapted to religious uses; and on Lord’s-day, July 11, it was opened the first time for the worship of God with appropriate solemnities. We are indebted to a Christian brother who has been deeply interested in the German Mission, and who rendered essential service towards obtaining this new place of worship, for a description of the house, and for an abstract of addresses delivered at the time of its dedication. He writes under date of Hamburg, July 16.

This building, now so happily appropriated to the worship of God, stands on the western side of the entire property, having a garden in front, eastward, upon which three large and lofty windows look out. It is very substantial, having been recently built for an iron warehouse. It is light, lofty and airy, seventy-three feet long, twenty-one wide, and twenty-two high. At the south end, nearest the street, are the vestries, occupying about twelve feet northward, and opening by two doors into the meeting-house; about twelve feet of which, next the vestries, form a platform elevated two and a half feet, on which stands the pulpit between the two vestry doors. In front of it is the chair for the reader, the communion table—and on either hand three benches fronting each other, principally appropriated to the singers. Under this platform is the baptistry; and from the centre of the platform three steps descend into the aisle, which passes along the centre of the place, between benches which abut upon either wall, and extends nearly to the north end under the gallery.

There are two entrances, the first leading to the foot of the platform, the other to within about the same distance of the opposite end, and containing the gallery stair-case. The benches have all back-rails, and are, like the rest of the wood work, painted light wainscot.

The following inscription, most appropriate to the experience of our brethren, is carved over the front gates next the street, with grotesques at each extremity.

ANNO. RIS. HIEHER. HAT. MICH. DER.  
HERR. GEHOLFEN. 1727.

“Hitherto hath the Lord helped me.”

It is remarkable that in the very same street in which the building stands, the Böhmken strasse, and within twenty doors, is the house in which the church held its meetings for about four years, from 1836 to 1840, when they were expelled by the police, and brother Oncken thrown into prison. So wonderfully has the Disposer of all events interfered on their behalf, that within sight of that house whence, seven years ago, they were driven out amid the hootings of the rabble, are our dear brethren now permitted to have a house of their own. It is moreover beautifully situated in the midst of a garden, retired from the street by a long and wide passage, and at the further end are gates, by the closing of which all intrusion may be effectually shut out.

The writer proceeds:—

The first thing which struck us on entering the place, was, to find the congregation arranged, as is the custom of the Friends in England,—men on one side, women on the other,—and this, I find, not under any regulation of the church, but in tacit compliance with German usage. I was happy to meet the hearty greeting of our brother Lehmann, whom I had known in England. He had arrived late on the preceding evening from Berlin, with his two sons, to be present on this joyful occasion. I was seated next to brother Steinhoff, who had walked a great part of the way from Eimbeck, above

two hundred miles, and had been up two nights in order to arrive in time. The place was thoroughly filled; and the singing was, in point of harmony, simplicity and power, most effective,—the whole congregation uniting as the voice and heart of one man.

At nine o'clock, brother Oncken opened the meeting with the apostolic greeting, "Grace to you, and peace from God our Father, and the Lord Jesus Christ." The service consisted of a number of short hymns, alternating with brief passages of Scripture, which were all read by brother Schaufler, one of the co-pastors. The first prayer was by brother Oncken, who also first addressed the meeting; he was followed by brother Köbner, also a co-pastor, and brother Lehmann, from Berlin; after which brother Schaufler prayed. A few more lines were then sung, and brother Oncken closed the service with the usual benediction.

#### *Address by Mr. Oncken.*

"Bless the Lord, oh my soul, and all that is within me bless his holy name! Bless the Lord, oh my soul, and forget not all his benefits."—In such effusions of the heart does the gratitude of the redeemed frequently break forth; and it is a striking feature in the character of the people of God, of all who in truth belong to the redeemed, that they possess and cultivate these grateful feelings. What ardent love and gratitude must fill *our* hearts, dear brethren and sisters, and especially *mine*, when I look back to the past, and remember how, nearly a quarter of a century ago, I gave my first testimony of Christ and his grace in a little assembly of seven people in this town, and how I soon after was obliged to flee from one place to another, to escape the persecution,—when I remember how many powerful voices were raised against the gospel, and especially against us; how every effort was made, by hell beneath and by the enemies of God on earth, to stay the progress of the gospel; but how, in spite of all, many hundred thousands, far and near, have heard the gospel; and how from among them, in this place alone, between 600 and 700 souls have been converted to Christ, and saved for an eternity!—above all, that, through the gracious dealings of God, a church has been formed here which is not seeking its existence in the restitution of antiquated human forms, but in taking fast hold by faith

on the Lord Jesus Christ—a church from which the word of life has been proclaimed in all directions by a living oral testimony, and by which about fifty sister churches have been called into being.

And when I then cast a look at this temple of stone, with which our gracious Lord presents us this day, and in which we hope to "build up each other in our most holy faith" from one Lord's day to another in undisturbed peace, "under our own vine and our own fig-tree, none daring to make us afraid," until faith be changed to vision; oh, then, must a review of the feeble commencement, of the glorious progress, and of what stands to-day before our eyes, this *living house of God* and this *earthly temple*, which we receive to-day as a present from the hand of our God—turn our hearts with the most unbounded gratitude towards our good and gracious Lord; and in such a frame, I should have preferred to sit to-day in holy admiration at the feet of my God, my Savior, and weep over the sin and weakness which have been connected with my share of labor—but still more to praise, from the bottom of my heart, the riches of grace and the wonders of mercy, which our eyes have seen and our hearts experienced.

But as you expect an address, I must give up my own wish; though my feelings are such that I dare not trust myself to make any lengthened address. Let me then, beloved brethren, direct your attention to Matt. 28: 18—20—from which I would remind you through *whom*, and by what human instrumentality, all these glorious results have been accomplished in the past, and upon whom our success must depend for the future. 1st. Our Lord says, "All power is given unto me in heaven and on earth"—not *some* power, or *much* power, but *ALL* power. His power is not confined to the earth, he has all power in heaven—all power over the treasures of grace—over every thing which we need from the hand of our heavenly Father—all power to give us the strength we need, the wisdom we need, the faith we need, and the love we need—all power to enable us to overcome our spiritual enemies. He has also all power on earth—"Thou hast given him power over all flesh," &c.—all power over the hearts of men, and over every thing that transpires in the world. This power has been constantly in operation for us, has defended us, and overruled every thing for the



furtherance of the cause—and to it we owe all our success.

2d. Let me remind you of the sweet and incomparable promise which stands in connection with this declaration—"Lo I am with you always even unto the end of the world." Wherever the power of Christ is exercised for his people, it brings them into close union and communion with him. The great secret of vital godliness, is "Christ in us, the hope of glory." It is by this constant presence of our Lord with us, that we have been preserved amidst trial and persecution, and enabled to go on in spite of all the efforts of our enemies to crush us and to stay the progress of the gospel of Christ. This is also the main-spring of all vital exertions for the spread of the gospel.

And let me remind you,

3d. Of the only human instrumentality employed in the achievement of the victories we have witnessed. It is the gospel preached by saved sinners. God has devised that sinners are to be saved through sinners. No human wisdom, learning, influence or power, has been employed, but simply the gospel; and God has proved this to be efficient, he having made it to be the power of God, to the salvation of sinners. Our future prosperity must proceed from the same source, the sovereign power and presence of Christ;—and by the same instrumentality—the preaching of the gospel.

Here in this new temple may the gospel still be faithfully preached, the whole counsel of God be declared,—sinners be shown their lost condition and pointed to Christ—and believers be taught to walk in all the ordinances of the Lord blameless. Then we shall see glorious things. Christ will be exalted; and many, many sinners brought to him. *This is not an uncertainty.* We know that if we thus faithfully preach the gospel of the Son of God, he to whom belongs "all power in heaven and on earth" will be with us "always, even unto the end of the world." Amen.

*Address of Mr. Kæbner.*

Every gift of God is sanctified by the word of God and prayer. And this gift which thou hast received to-day, O Church of the Lord! has been thus sanctified; the sound of holy truth has already filled this room, and prayers from believing, saved hearts, have already risen from it to heaven. We

are far from calling these walls of brick and mortar a sanctuary or a house of God; for we know there is no other house of God upon earth but that living house of living stones—the Church. Nevertheless, it is a precious gift of God and calls for the warmest thanks—especially when we remember how dearly—with what a large sum—this resting-place for saved sinners has been purchased.

"The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." This must recur to our minds to-day, while we sit under our own vine and our own fig-tree. That we might have a place, he must be a wanderer; that we might have rest, he must be without rest upon the earth! Our wealth to-day is brought to us by the poverty of the Son of God. Now that he has entered into the glory which he had before the world was, has found a place where he may lay his head on the bosom of his Father, and has received all power, now he has done for us more than we could ask or think, and has prepared for us the joy of this day.

A few months ago, the gift of the Lord which we receive to-day, was entirely unknown to us—we only felt the pressing necessity for it. We turned to the Lord and said, "Lord, where wilt thou that we go?" as, according to the narrative in Mark 14: 12, the disciples once said to him, "Where wilt thou that we go and prepare, that thou mayest eat the passover?" Still the disciples of the Lord always wish to serve him, still they are full of desire to prepare for Him and themselves a feast of holy communion through the publication of his name and the extension of his kingdom. But the world does not wish to grant any place for this—it hated the Lord and crucified him; it hates the word of Life, which is by his Cross. Therefore the propagators of his kingdom cry to him, "Where wilt thou that we go?" how shall we scale the walls with which our enemies have enclosed us? And he answers from heaven, not with feeble words, but with effective deeds—as this day shews!

Then he answered the disciples with the command, "Go ye into the city," &c. &c. Mark 14: 13—15. He had already prepared a place for them. And the place which he has prepared for us in this city, he had appointed before the foundation of the world. His eye watches the sparrow on the

roof, and he counts the hairs on the heads of his chosen. All the hearts and houses of men are in his hand, and whatever he sees necessary, he arranges and brings to pass. At his command the storm and waves ceased from their terrible roarings; at his call the fish leaped from the bottom of the sea with the money of which his disciples had need to pay the tribute. He provided the "furnished room," &c. He has provided this room in the hour in which it was needed.

The disciples relied upon their Master, went according to his command into the city, and "found as he had said unto them" (Mark 14: 16). And is not his word still, always, a firm ground for every hope grounded upon it? Do we require any other surety for the future than the promise of the Lord? Do we need any other wisdom than an exact and childlike following of the commands of the Lord? Now, and to the end of time, whoever does as He has commanded, will ensure the same experience as the disciples and this happy church; he will find it all as He has said in his word.

Can he who trusts in the Lord and relies on his word, ever come to shame? May that now be answered forever in thy heart, my brother, who hast entered here this day with joy, that is, with Jesus, and who hast already had blessed communion with him in this place.

Yes! the Lord has entered to-day with us as of old, in the unchanging love of his heart. When all was ready, says Mark (14: 17), "he cometh with the twelve." We can also say too, "It is good for us to be here," for we have where to lay our head, even on the Lord's breast. His coming to his own is always the greatest event in their eyes; may his coming to-day be an important event in the history of this church! Once, when Solomon's temple was finished, He came and filled it, so that the priests could not stand and fulfil their office, for the cloud; a thrill of the deepest awe of Jehovah filled their hearts and repelled them from the holy place. It was not so when the passover lamb awaited them, and he came with the twelve; there was nothing terrible in his person. He who had taken our flesh upon him, looked upon them with an eye which said, I will refresh you; and they sat down around him confidently; though it might be with great ignorance

and weakness of faith. But at last he came on another day after his ascension, and filled with his Spirit the whole house where they were sitting. Now did they feel for the first time both the power and goodness of God; the deepest, holiest and the most assured blessedness flowed through them; with great power and joy they arose, to let the stream of the Holy Spirit flow into the hearts of 3,000. So may the Lord come to us on the present day! May we never be able to stand and officiate in this place with what is our own, with our own thoughts and words; may our perverse self be banished forever; but may we be able to give testimony to the death and resurrection of the Lord Jesus with great power and blessedness.

To such testimony is this place henceforth consecrated, and thereby also does it bear a similarity to that "furnished room" of which we have spoken. The most glorious event that took place there was the institution of the Lord's supper. There was the Lord's death for the first time commemorated, and the broken body represented and enjoyed as the bread of eternal life. May it also be so always in this place. And if we open our mouth here, may Jesus' death and the fruit of Jesus' death be our theme, the Word of his Cross our only wisdom. The power of the blood of Christ will we preach to our stubborn, desponding hearts; and then, knowing on whom we believe, represent to the world death and life, curse and blessing, hell and heaven; that the Spirit of God may meet with lost and received sinners, and reveal to them the Savior.

Thus then may this place be a laboratory of the truth, the whole and sincere truth of God's word; may his whole will be here proclaimed, without any thing being added to it or taken from it. May pure, unadulterated testimony sound within these walls, as long as one stone lies on the other, and may the preaching of the truth be open and sincere in the mouth of witnesses. May a distinction constantly be made between Christians and heathens, between Christ's church and the world; may no one here be deceived by smooth words, and may what is preached here never be overthrown and brought to nought by our conduct.

The Lord himself fulfil this, to the praise of his glorious grace. Amen.



## Address of Mr. Lehmann.

Yesterday, at about this time, I had no idea of being here; and now, thanks to the wonderful progress of inventions and industry, I am amongst you on this delightful occasion, so that it is almost a dream to me. Now I am amongst you and share your joy, and join in your praises and thanksgivings and prayers for this new house.

One thing especially strikes me here; it is the declaration of our Savior, "The glory which thou hast given me, I have given them." I will however first speak of the beautiful arrangements made here, which indeed surpass by far my anticipations. The beautiful trees before the windows, and the serenity and simplicity of the place; oh! yes, in this we rejoice; but far more in the inward glory of which our Redeemer speaks. But have you only now received this? Did you not possess it before?—even at the time when you met in rooms and poor huts, in darkness and seclusion, under the reproaches and contempt of the multitude? Oh certainly *then* the glory was resting on you. In your present position of peace and blessedness, the Lord shows what he can and what he will do; for this is a trifling beginning of future glory, which awaits you when you shall enter the splendid mansions in the skies, and when that shall be revealed which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive; which God hath prepared for them that love Him."

There is another thought which impresses itself upon my mind; and that is one of the names of our adored Redeemer—"the Branch"—for he must increase. Do you still remember in its infancy the work commenced here? Some of you do. I full well remember when, in the year 1835, I came for the first time amongst you. Having on a Sabbath morning tried to get nourishment for my soul in splendid large churches,—but alas found it not; having heard there only of spring and flowers and fruits; I came unsatisfied into yonder little room, where the band of perhaps fifteen or seventeen were united, and where it pleased the Lord to give me some idea of the true character of a Christian church; which I had not before. Oh! what joy and peace and love was then felt in my poor heart. Then do you remember how, even in this street at another time,

I addressed you, then already one of yourselves; and how, soon after, you were violently dispersed; and your dear pastor imprisoned? Do you remember again the many small meetings we then held—how on the same Sabbath I conducted four, and other brethren did likewise. Now the Lord has given you rest from your enemies—guided you to this pleasant place of peace and increased your numbers so much. Oh! what glorious things the Lord has done, fully justifying his name and title—"the Branch,"—*he must increase*.

But it is the increase and growth of a mustard seed; *slowly*, but *surely*, it waxes. Since the time of the beginning of the work here, mighty movements have taken place in the political and religious world. Individuals\* arose, on whom all looked and gazed, and said "This is the mighty power of God." A mighty stir was made, as though the world would be changed. But what has become of it? It has become ludicrous to speak of it. The enterprise has failed; the great expectations have been frustrated; and the whole will soon have rolled away with the tide of time.

During all this you went on in lowliness and humility,—believing, enduring, testifying, laboring and hoping for the Lord; and oh, think what the Lord has done—increased our number, confirmed our knowledge, extended our influence, and given us *this day*—this building—a standing testimonial of His goodness.

And besides this house of prayer, there is another already in progress in our capital, Berlin. The day before yesterday we raised the roof of it; and much will it promote our cause and our interests. This is the Lord's doing, and marvellous in our eyes! You indeed have the advantage of us in point of time. Two years ago it seemed as if we were likely first to have a place for worship; now you are already in possession of one. That is just as it should be. Hamburg led the way in the work, and therefore the Lord, in giving to Hamburg the first house of prayer, has dealt with equity. You may in this also see a reward of your love. For when, two years ago, I first applied for your assistance, you were ready at once—and contributed according to your ability—yea, and beyond it; so that, in travellings through

\* Ronge, Czerski.

England, I showed frequently the tokens of your love and sympathy. Now has the Lord realized his word—"Cast thy bread upon the waters." Nor have you had to wait long! Quite unexpectedly has the Lord returned it. His name be praised!

Now we rejoice with you! I am present as a representative of our brethren in Berlin, and with full heart I say, "Grace, grace, unto it." And to my greatest joy, I see also among us dear brethren from across the ocean—dear English friends, whose love I experienced myself so largely, and who bring to my mind again the multitude of believers in that blessed country, who overwhelmed me with loving-kindness and joy. Oh days of comfort and delight of which I am reminded; and which raise in me the strongest emotions of love and gratitude. These dear friends join also in our acclamations on this joyful occasion;—and surely our hearts shout for joy and gratitude. But if amongst us there is one whose heart, more than another, feels the greatness of this moment, then certainly, dear brother Oncken, that heart is yours! Do you remember when, in Berlin ten years ago, you and I met in yonder little room of our friend, a feeble band of trembling disciples, who ventured to believe and to hope and to work;—on which occasion you expressed the certain expectation, that you would not see death before at least one hundred Christian churches were built on the grounds of prophets and apostles? And your hope has already been realized; for surely not fewer than one hundred are already raised. Around Berlin alone there are not fewer than ten, which fully bear the character of such, though as yet they have not the name; and we know that at all other places the same is the case; and so the Lord has already done according to your faith. But you shall see greater things than these;—for He who has taught us to give double what is asked of us—will he not fulfil his own lesson? Shall not the smallest branch of his planting be multiplied a thousand fold? Now then, dear brethren, one more short word of exhortation. The real glory of which the Redeemer speaks, is, "that they all may be ONE." This building is a memorial of that *oneness*;—not raised by exactions of tithes, or by police, but by free-will offerings from all quarters. And how can we forget here the very liberal aid of our British brethren? Now this

work can go on and increase only if the same love and concord continue and increase. Let this day, then, be indeed a feast of love.

MISSION TO FRANCE.—*Letters from Mr. Willard.*

The communications from France continue to be of exciting interest. Our native brethren laboring there, have been few in number, of humble intellectual attainments, poor, having aid neither of private favor nor governmental patronage, but ever struggling against them both, maintaining their cause with constancy, and even bearing it onward in spite of "let or hindrance." The very trials to which they have been subject, have nurtured and strengthened them. Those Christian brethren are other than they were ten years ago. They have grown in wisdom, and boldness, and steadfastness, with growing years. The trial of their faith has wrought in them patience, and patience experience, and experience hope; and their hope, we may venture to add, will not make ashamed, "because the love of God is shed abroad in their hearts by the Holy Ghost."

We give a few extracts from letters lately received. Diverse in character, and not all immediately connected one with another, they may nevertheless throw light on the condition of that part of the missionary field, and help to enlarge our aims and efforts for its proper culture. Mr. Willard writes, May 29th,—

On the 26th, as agreed upon, we were all together at Bertry, with the exception of Mr. Lacquement, who was detained by indisposition. Having arrived the previous evening, Mr. Lepoix informed me that a *procès-verbal* had been declared against our venerable brother Hersigny of Genlis, and that it would be carried on. Mr. L. being also implicated as leader of the meeting, will not fail to fare hard in the hands of the court of Laon. It will not be surprising if he goes to prison.

At a later date, Aug. 10, Mr. W. says,—

Mr. Lepoix has informed me, that he and his church have resolved to elect



and consecrate by solemn prayer five of the most intelligent from among themselves, to ease his burdens, and to assume to a certain extent a share of the responsibility of the work. This promises well for that church;—we may expect to see them progressing, for there is evidently an apostolic spirit among them. Mr. L. says they are blessed of God; and he hopes to gather in a good spiritual harvest notwithstanding all difficulties. His case is still pending at the court of Cassation; but no new suits are instituted.

#### New opening for labor.

In the same letter Mr. W. speaks of an additional out-station, in Mr. Crétin's field.

This new opening is at the village of Villers. The people of this village having been tormented, I do not know in what manner, by their *curé*, resolved to try another religion. They obtained a place and an authorization, and invited Mr. Crétin to come and hold meetings with them. This was the first notice he had had of their movements. He had already more than he could do, yet this was an invitation not to be refused; and he went to see them. He commenced preaching there, took possession of the ground, and agreed to go there every fifteen days. The weather was very bad, but he had at his first meeting one hundred adults, instead of the hundreds he would have had if the weather had been fair. This is one only of the hundreds of cases in France where the gospel might be preached, were there men and means for the work.

#### Affliction of Mr. Thieffry.

Mr. Thieffry came to see me the 2d inst. He spoke very discouragingly of his daughter; in fine, to my great surprise, he described symptoms of the last stage of phthisis. His son had been dead but ten days. After dinner he left us and returned home. On the 3d inst. (the very next day), he dated a letter to me, containing the painful intelligence that his daughter expired the previous evening. This is blow upon blow. Do not forget him; he is a very domestic man—tenderly attached to his children—of whom *eight* have been called away since the spring of 1839.

#### A gift in season.

I must say to you that I yesterday received a letter from Rev. Thomas S.

Malcom, enclosing a draft at sight on Paris for 205 francs, in favor of our persecuted brethren here, a contribution from himself and eight other individuals of Philadelphia, which they were excited to make by the account published in the Magazine. This new manifestation of sympathy will greatly cheer and encourage our brethren. May they feel that it should excite them to new zeal and devotedness.\*

Appeal for an increase of native laborers—  
The men provided.

We have forborne these several years to advocate any extension of our missionary efforts in France. The treasury of the Board has been so largely overdrawn, and the necessities of other Missions have been so urgent, we were unwilling to divert the attention, or add to the burthen, of those who have labored to sustain the cause, and who, left to share the anxieties of the late crisis with comparatively few, were already doing all they could to give efficiency and largeness to our operations. We also owed some deference to the judgment of brethren who did not appreciate so highly as we the claims of the French Mission; and who, not having the same opportunity to observe the interior workings of "the leaven of the doctrine" which had been so widely diffusing through the mass, could not reasonably be expected to entertain like views and expectations. The time is drawing nigh, when we may hope for a more favorable state of things; when juster conceptions will be formed of the actual posture of our affairs in France; when Providence itself shall have more perfectly matured its preparations, apparently verging to ripeness even now, for a general evangelization of the French nation; and when the increase of our own resources and the comparative supply of other more pressing claims will allow us to *begin* to do according to the destitution that prevails in France and the earnest representations both of our *one* missionary and of his native helpers. Mr. Willard in the letter from which we first quoted, May 29th, says,—

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\* A similar token, of \$100, has also been forwarded from our brother J. B., of L.

We have for a long time been literally gasping for breath. Not to see our work ruined, more men are indispensable; and that soon too. The brethren have spoken of requesting the Committee to send them to some other country, where they would not be doomed to behold the ruin of all they have labored so hard and endured so much to effect. We absolutely need *fifteen men*; could employ to good purpose *fifty*. Why then do people think, I mean the American brethren, that nothing has been done here? Brother — spoke of this as a reason why the brethren were not encouraged to give for this mission. Believe me, much *has* been done, but without noise. So promising a field as ours, can, in my opinion, no where be found in all France. There are leagues in extent where nothing is to be done but to enter in. Our indefatigable brethren have sown the good seed broad-cast far and wide; the people in some places talk of building chapels, in others they want an evangelist or a colporteur to live among them. The inquiry is, When will you come again? What has become of B.? and so on, without end. Now this should not be considered as nothing. Furthermore, there are numerous little groups of believers, who have been baptized, and who honor the gospel of Jesus; a vast field is growing white under our care; and we but a handful. Compared with our German brethren, considering our number and means, we are not one whit behind them in the amount of good effected. If any think the contrary, I shall have no contest with them on the subject; but my convictions will yield only to facts. At our meeting the 26th inst., all the brethren spoke of a most encouraging state of things in their respective localities, with the exception of a few places where the work has long been ruined by the misconduct of Protestants. As a general thing, the severity and injustice of the authorities have done no injury to the work. Never was there in France a more interesting field; in many parts, as I have said above, already white for harvesting.

Again he says,—

We have come, with the blessing of the Most High, to a very important moment. The success of our cause in this kingdom, will apparently depend upon the decisions and acts of a few months. I do not mean the acts and

decisions of the French authorities and tribunals; their opposition to God's work must be vain; but I refer to the acts and decisions of the American Baptists. If this mission is left without aid much longer, it must be ruined.

We make but one extract more, as illustrative of the character of the men already employed there.

When the question was asked in our meeting, "Shall we go on in face of all these things, or shall we stop?"—there was but one mind,—"*Onward*,—since to stop is to renounce." What more can any one ask for? What would American Baptists have? Here are eleven unlettered men, but moved by the love of a dying Redeemer, calmly declaring that they are going forward, though opposed by all the authorities in the realm, and with vexations, persecutions, fines and prisons in full view before them. Permit me to say, these are heroic men,—admirable men,—men who prefer the honor that comes from God before every other, and whom the love of Christ constraineth to share his persecutions. Verily, if these men are thought of with indifference your side of the flood, what shall we think of Christianity there?

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### *Letter of Native Preachers.*

The following letter from the native preachers has been forwarded by Mr. Willard, and enforces the views expressed in the preceding pages.

CHAUNY, June 3, 1847.

To the Committee of the American Baptist Missionary Union.

GENTLEMEN AND DEAR BRETHREN IN JESUS CHRIST:—

Your French agents, assembled at Bertry the 26th of May, 1847, in general convention, to attend to the interests of the kingdom of our God and Savior, feeling, one and all, the necessity of communicating their thoughts to you on this important subject, (below mentioned,) in the circumstances in which they find themselves,—entreat you to receive this communication with favor.

As you have been informed, dear brethren, the Lord has specially blessed us in our labors these some years past;



most of the fields have become encouraging by awakenings, conversions, baptisms,—particularly in one of our departments called Aisne. God has been doing his own work, and we have rejoiced in it. But we must add, and you are not ignorant of it, Satan has also been doing his work. In consequence of persecutions fomented against some among us, our hearts have been troubled and put in fear. How have our friends endured this trial, especially the newly awakened, the young converts? Glory be to our God; yes, we have cause to bless Him, beholding the courage, the constancy, of the members of our churches, and generally of all who have been enlightened by the truth. Resting on the Lord, they show themselves truly courageous; and their only fear is lest, which God forbid, they should be abandoned by us.

According to the report of every one of the brethren, the prospects of the work were never so fair as at this moment. It is very true, persecution continues; a new suit has just been commenced, a suit which, without doubt, in regard to one of our brethren, will result in imprisonment. Still, it is our unanimous advice to persevere; for Jesus has said it, and such is his glorious promise; "In this world ye shall have tribulation; but be of good cheer, I have overcome the world." No, our God has not suffered us to be forsaken. How sweet to us, in our trials, have been the proofs of Christian sympathy from our dear brethren, members of the Society for the General Interests of French Protestantism. Also, the kindness so truly fraternal, for we are bound to mention it, of our greatly esteemed friends, Messrs. the count Jule Delaborde, Lutteroth, De Brouard, distinguished members of the Evangelical Society of France, has laid us under obligations of lasting gratitude. May our gracious God return to them the kindness they have done to us, a hundred fold.

As for you, dearly beloved brethren, we are assured you will never, never forsake us. Already you have had the kindness, by a special appropriation, to give us a proof of your love, for which we heartily thank you. Nevertheless, permit us to say to you, our work in France has languished even to this hour for want of laborers, laborers well qualified. Such of our fields of labor as ought to have five, eight, and even twelve at some points employed

in them, have only one, two, or perhaps three laborers. We are, in all, ten agents in France, and there ought to be thirty. Every year we see our brethren coming to us and saying, "The work would go on well in such and such a commune, but it languishes because my field is too large; I cannot go over it." This state of things is truly afflictive. We shall soon begin to fear lest the Lord open doors to make known his salvation to perishing souls, and we be obliged to refuse to carry to them the message of reconciliation! At this moment, especially, when we are prevented holding meetings at some places; when, instead of instructing our brethren in one and the same house, we must visit ten, twenty, a hundred, to meet their necessities; what are we to do? And if some of us be compelled to go confessing the name of our divine Master even into prison, which is very probable, what will become of our work? What will become of our poor friends, who, still feeble, need to be abundantly nourished with the bread of eternal life? This thought cleaves to us and oppresses us.

But you will not forsake us; this is our hope. It will suffice to make known our necessities to our American brethren, to lead them to pray and do on our behalf. Even now the Lord has provided against our destitution, by converting six young men, alike intelligent, serious, and discreet. They only need suitable instruction to become well qualified for the gospel ministry. These young friends are now ready to enter upon a course of study; several of them are from twenty-two to twenty-three years old; a few years more, and it will be too late. Our brethren, we are confident, will think of these things.

And now may the God of peace be with you, and with all our brethren; may he lade you with all his precious blessings. May he also be pleased to be with us, and make us wise and bold in the good fight, and faithful even unto death. Do not cease to remember us.

Your truly devoted brethren in Jesus Christ.

On behalf of the General Convention.

VICTOR LEPOIX, *Secretary.*

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BURMAH.—*Journal of Mr. Haswell.*

Religious state of Amherst—Funereal usages.

*Jan. 30, 1847.* Left Maulmain for Amherst at 4, P. M., where I arrived at 10 in the evening.

31. Attended Sabbath school in the morning. Most of the older children have been taken from school, to work in the cane gardens, it being the season for manufacturing sugar; so that only thirty-five children were present. Several of the Christians were also absent in their gardens, which are so far off that they are not able to come in on the Sabbath. The congregation was therefore small at morning worship. In the evening preached at Ko Syke's, where we have sustained worship Sabbath evenings for the last eight years. Few present besides Christians. My heart is pained for the people of Amherst. They have heard the gospel year after year, and many of them, I believe, are convinced of its truth; still their hearts are opposed to its requirements.

*Feb. 1.* Early this morning the wife of one of the native Christians died in childbed; rather, was *killed*, as hundreds are in this country every year by the wretched mismanagement of ignorant attendants. Her friends are all heathen, but immediately upon her death they requested the husband to have the funeral attended according to Christian custom. We were obliged to dig the grave very deep and take great pains to render it difficult to disinter the body, on account of the belief entertained by some of the natives, that certain parts of the body of a woman and infant dying under such circumstances, are powerful charms. I had an excellent opportunity of preaching the gospel to a large concourse of people, which I endeavored faithfully to improve. May the Lord add his blessing! In the evening went to the house of mourning, where with the assistants I labored to persuade those present to repent and turn to the living God. It is the custom of the Peguans and Burmans to assemble at the house of mourning for seven evenings, after a death has occurred; and the more sober listen to the reading of their sacred books, while the young are mostly engaged in various amusements. Refreshments are served out according to the ability of the friends. The Christian converts continue the custom, and

invite their heathen neighbors; and several of the native assistants are always present to improve the opportunity by preaching.

Preaching tour—Crookpie.

2. Having made arrangements for my boat to meet me at a village about twenty miles down the coast, I left with an assistant and one cooley by land, and came to the Karen village near Amherst. Found the Christians glad to see me, and had a pleasant season of worship with them in the evening.

3. Shung-paw, one of the Karen Christians, who I hope will make a useful assistant, having joined our company, we left for Pguah, where we arrived about 3, P. M., very much exhausted by the heat and journey.

4. Arrived at Crookpie in the afternoon. My boat arrived yesterday with the assistants, who had a good time in preaching. I am accompanied by three assistants from Maulmain, one of them Moungh Shway Moungh, who accompanied Mr. Wade to America, besides two from Amherst, and the Karen mentioned above.

In the evening the *zayat* was filled with the villagers, among whom was the head man of the village, and the clerk of the district. I addressed them for more than an hour, and they listened attentively. Several staid until eleven o'clock, and myself and assistants endeavored to make known the truth. May some of the seed sown fall on good ground and bring forth much fruit.

Burman priesthood—Their influence against the spread of the gospel.

5. Preparations are being made for all the priests in the district to assemble here, for the purpose of confessing their sins to each other. Each one has a separate hut or cabin, the whole forming a square; in the centre of which is a large *zayat* to assemble in. About fifty priests are expected. The people of this and the surrounding villages are busy making preparations for the meeting. We improved the opportunity while they were assembled at their work, to make known to them the way of salvation. While thus engaged, a priest came to see how the work was advancing. He passed by where I was sitting, evidently annoyed that the people were listening to me, but said nothing. Soon, however, discovering a cabin not so nearly finished



as the neighboring, he ordered a boy to pull it down; which was immediately done, the builder not daring to offer a word of remonstrance. But when the priest was gone, several of the neighbors joined to help the man rebuild the hut, and soon it was further advanced than before. It is surprising in what fear the people stand of their priests. While the priest was expressing his anger to-day, all the people near appeared awe-struck. And I have frequently seen exhibitions of the same feeling. The *priesthood* is undoubtedly the great obstacle to the spread of the gospel among the Peguans and Burmans, an obstacle with which our brethren among the Karens do not have to contend.

6. Concluded to leave Crookpie and spend the Sabbath at Bahfyng, a village of about thirty houses. Leaving part of the company to go by water, I set out with two men by land. About noon arrived at a village where a priest resides who, I have often heard, wished to see me and converse on the subject of religion. It was the dining hour of the priests, who, according to their rules, do not eat after the sun passes the meridian. Several of the villagers being in and about the kyoung, I commenced preaching, and dwelt at some length on the sinfulness of man, his inability to save himself, and consequent need of a Savior. All listened with attention, and the priest, occasionally forgetting his dinner, stopped to listen; and several times said to the people, "Listen; what you hear, is in your own language and is the truth." But when I came to speak of God as eternal and the Judge of all, he said I was in an error; that the *law* was eternal, that God became God by keeping the law, and was subject to death as man is; and it was in vain I endeavored to show him the error of his sentiments. After spending about two hours in trying to make known to them the right way, we left, exhorting them to seek for the truth.

Cost of supporting the priesthood—Sabbath at Bahfyng.

This is a village of only fifteen houses, yet they support *three monasteries*, with some half dozen priests, whom they feed and clothe in a better manner than they do themselves; and all they get in return, is, their sons learn to read just enough to enable them to spell out a sentence. A few times in a year the priests recite some

of the fables of their sacred books concerning those who have done works of merit, such as feeding and clothing priests, building pagodas, kyoungs, &c., and the great rewards obtained for such deeds. What would fifteen families in America think of supporting five or six ministers of the gospel in a better condition than themselves, even though they devoted themselves entirely to their good?

About 4 o'clock arrived at Bahfyng. After dinner several women gathered around, and I tried to make known to them the eternal God and Jesus Christ his Son. In the evening six or eight men listened to me for a long time. About eight o'clock the boat with the assistants arrived, and many gathered around to listen while we had evening worship.

7. The Sabbath. In the morning at nine we had regular services; several villagers were present. When I am travelling, and preaching is the business of every day, I deem it desirable to make a difference in our labors on the Sabbath from other days; and seldom go from house to house, or require my assistants to do so, on that day, but spend it more particularly in devotional exercises, not neglecting however those who may call. About noon several women who had been to carry rice to the priests, inquired if they might come in, and being answered in the affirmative, they came in and sat down, and I preached to them with much satisfaction. In the evening also I had a good company to listen to the truth. Several have paid good attention to our preaching, and I can but hope that some in this village will be brought to the knowledge of the truth as it is in Christ.

Cawdote—Lamaing.

8. Left early in the morning for Cawdote. The sea was rough, but our little canoe bore us safely over the waves, and we arrived at the mouth of the creek about nine o'clock. After breakfasting upon the beach, walked to Cawdote. Found Ko A well and overjoyed to see us. He gives evidence of walking worthy of his profession. Several of the villagers soon came in and appeared glad to see me. In the evening they listened attentively to the truth, and we had a pleasant season. I rejoice that I am a missionary to the heathen, even to the poor hard-hearted, superstitious Peguans; and though left to labor alone without a prospect of

help, *I rejoice* in the privilege of doing what I can to shed abroad the light of the glorious gospel of the Son of God in this dark wilderness.

9. Had good opportunities for preaching during the day, and in the evening two men listened with uncommon attention, whose hearts, I have some hope, are opened to receive the gospel. I am fully convinced that the heaven of truth is at work, and that ere long its operations will be evident to all. Ko A stays by us day and night, and gives me much joy by constant exhibitions of love to the brethren. I have reason to believe that, as he has opportunity, he bears testimony to the truth, both among Peguans and Karens.

10. After worship left Cawdote for Lamaing, intending to return again after visiting Ya. Arrived at Lamaing at about two, P. M.; and soon after, two Peguans and one Karen assistant whom I had sent into the Karen jungle, came in, according to appointment, and gave very favorable accounts of their reception among the Karens. They had had a very narrow escape from a wild elephant. One of them had a gun, and was on the point of shooting a very young elephant which he saw just before him, but as he was on the point of firing he heard the old one rushing to its rescue. He had only time to get behind a tree before she passed him. Putting her trunk around her little one and bringing it between her fore feet, she walked slowly away, occasionally looking around at the men and bellowing fearfully.

Were thwarted in our attempts to preach, though we had a good prospect before us, by a man who was intent on disputing, though he had not sense to discern whether his questions were answered or not.

#### Kmawknaung—Ya.

11. An old man from Kmawknaung, a village near by, who appeared well last year, making many inquiries concerning prayer, &c., came to the zayat, and I had a good deal of conversation with him. Boodhism has evidently lost much of its power over him. Ko Shune, who has many relatives in the place, tells me that this old man and two or three others were so far advanced a year and a half ago, as to request an assistant, who was then in this region, to write to me and state that they were convinced of the truth of Christianity, and were determined

to become Christians. The letter was written, and given to a native unsealed to carry to me. He opened it, and finding these statements concerning the men, carried it to the priest, who called them up and gave them a lecture which frightened them out of all their good intentions. This is another exhibition of the power which the priests possess over the people; but that power is being weakened by the preaching of the gospel, and ere long must yield.

In the evening went to Kmawknaung, and had a good time in preaching. Most of the villagers, men, women and children, were present, and listened with apparent interest. May it not prove in vain.

12. Three of the assistants went again into the Karen jungle, while I with the rest of our company left for Ya by water. Came to the mouth of Lamaing creek, and waited for the night tide. Had my table set upon the beach, fixing the sail of my boat upon two bamboos to shield me from the sun, which was still very hot, although it was near four o'clock. While my men were scattered in search of food, &c., being left quite alone, the interminable jungle on one side and the restless ocean on the other, my mind involuntarily wandered to home and scenes of other days, and I felt more than usually lonely, and longed for a friend with whom I could commune in my own native tongue. How sweet the assurance that soon our toils and anxieties will all be past, our wanderings ended, and all who love the Lord Jesus Christ shall meet to enjoy eternal communion above.

13. At ten last evening, left with the tide for Ya. The weather was calm, but the darkness of the night, the constant roar of the surf upon the beach, and the smallness of our boat, were sufficient to cause us to feel that in God alone was our safety. Through His mercy we arrived safely at the mouth of Ya river; and after waiting an hour or two for the tide, we proceeded on our way, and arrived at the town about nine o'clock. Took up my abode in the government house, which is very pleasantly situated, and is a comfortable resting place; which we do not often find, travelling in this country.

The head man of the district soon called, who, as on former visits, treated us very kindly, offering to furnish us with mats, &c., during our stay. His



behavior was respectful, but he was disinclined to consider the subject of Christianity. In the cool of the day walked into the village; stopped at a house where I found a woman ill with the dropsy, who with her friends immediately besought me for medicine. A good company gathered around, and Moungh Shway Moungh began to preach in *Burman*. Finding that they understood *Burman* very imperfectly, I addressed them in *Peguan*. They listened attentively, frequently saying to each other "this is true."

14. The Sabbath. Had a pleasant, and I trust a profitable season of worship with the assistants. During the day and evening many called and listened attentively, and upon two or three a good impression appeared to be made. They appear to see that according to their own system there is no hope for them, and that there is ground to believe in Christianity; but the fear of man and the depravity of their own hearts, I fear, will cause them to reject the offers of salvation.

15. Visited a man who is reputed wise. Found him a little inclined to listen. He sees the absurdity of *Boodhism*, but is still in thick darkness. Gave him a *New Testament* in *Burman*, and "*Life of Christ*." Visited the head man of the district, and conversed with him a long time. He is a poor, ignorant, conceited soul. Gave him a book, exhorting him to seek for the truth.

Concluded to spend the night in my boat, that we might be ready for an early start for *Cawdote*. Many gathered around to listen, while we had worship at the landing place. We continued to preach to them until after eleven o'clock. One hopeful inquirer was present and acknowledged the truth of what we said; and another man seemed really impressed with what he heard. Distributed some books, and retired to our boat.

Return to *Cawdote*—Incidents on the way.

16. Came down to the mouth of the river, and stopped to eat our breakfast and wait the tide. When the tide favored, we had a light but fine wind, and hoped for a pleasant and speedy passage; but soon a strong head wind sprang up and continued all day. The men worked hard at the oars, but were utterly unable to reach *Cawdote* creek, and we were obliged to put back to a place of safety.

17. After a refreshing night's sleep, rose with feelings of gratitude to God

for his continued kindness to us in our wanderings. While breakfast was preparing, three men equipped for a day's journey, came along. Being asked where they were going, they replied, "To *Ya*, to call a doctor." On being asked what doctor, they said, "*Jesus Christ's* doctor." "Is he at *Ya*?" inquired one of our company. "We hear that he is, and we are going to call him." They were then told that I was the man they sought; whereupon they urged me to go and see a sick woman in a village not far distant. I answered, "I am not a doctor, but a preacher of the law of salvation, but I will go with you." After an hour's walk we arrived at the village, and found the woman very ill; gave her a little medicine, and preached to her and her friends for about two hours; then distributing a few books, I left for *Cawdote* by land.

Passing through the jungle we heard a crackling among the leaves, but could see nothing, the jungle being dense. One of the men said that he knew by the scent, that it was a tiger. We had passed but a few rods when we saw the fresh tracks of an enormous tiger in the soft earth. He had evidently turned out of the road through fear of us. At four o'clock arrived at *Cawdote*, very much fatigued, and met with a hearty reception from *Ko A* and his family.

18. *Ko A's* home has been thronged with invalids, and with applicants for medicine in behalf of those who could not come for themselves; and I must needs do something for all their pains and aches, curable and incurable. About a dozen were anxious to be bled. Unfortunately my lancet was broken; but I managed to do the needful with my penknife, and each one fancied he saw his maladies escaping with the *black* blood, and failed not to testify that he had received *immediate* relief. At about four o'clock went down to the boat to leave for home.

19. Arrived at *Amherst* at two, P. M., having come about fifty miles in our little canoe since eight o'clock last evening, mostly in the night. In the evening had a meeting with the disciples, after which I retired to my boat to wait for the night tide to proceed to *Maulmain*.

20. About daylight arrived at *Maulmain*.

Retrospect—Need of helpers.

In view of all that I have seen and heard during my trip, I am led to be-

lieve that the obstacles which oppose the truth are losing their power over some, and that the truth is silently gaining ground. In due time we shall reap, if we faint not. I have visited ten large villages; but have left many unvisited in the district, because there are many others, in other parts, which I am also very anxious to see. But I cannot possibly visit a quarter of the villages which call for attention even more loudly than these. All the brethren in the Burman department of the mission have duties which prevent their itinerating; and I am therefore left alone in this work; and in the Maulmain and Amherst provinces there are, at least, a hundred Peguan villages of from 20 to 400 houses each. How long is all this work to be left to *one man*? Let it not be said that want of success in this department of labor discourages the churches and the Board from reinforcing the Peguan mission. Can a man reap where he has not sowed, or gather where he has not strawed?

I am, as the Board are aware, the only missionary who has ever acquired the Peguan language; and the preparation of portions of Scripture and the New Testament for the press, has hindered me much from the direct preach-

ing of the gospel. I look forward now with the hope that in a few months I shall be freed from that kind of labor, and be permitted to give myself to preaching as my great if not only work. But I have now been in the country more than eleven years, and it will not be wonderful if a few years more find me an invalid, or lay me in my grave. Must the work then be given up?

In a letter accompanying the above journal, Mr. Haswell again reverts to the necessity of sending more laborers. He says, May 20,—

I feel more and more deeply the necessity of the Peguan department being at once reinforced. It is a field which certainly requires three men in this province, whose *almost* only business should be preaching. We want men too who *can* preach, and who will not be discouraged if the seed does not spring up and bear fruit the moment it is sown; men who can hope against hope, can bear up and be cheerful in the midst of discouragements, and can believe that the word of God shall not return unto him void. Cannot the Board send us a man, if not men, the present year?

## Miscellany.

### BUDDHISM IN CHINA.

The system of false religion called Buddhism, originated in India about a thousand years before the time of our Savior. For some unknown reason the Buddhists were much persecuted by the Brahmans, and hence many of them emigrated from India, and spread their doctrines in foreign countries. This religion has in this way spread over many countries lying on the east of India, among which are Thibet, Siam, Cochin-China, Corea, Tartary, and even Japan. The Chinese have several accounts of its introduction into their country.

That which follows is taken from a Chinese history, the author of which was a zealous follower of Confucius.

“In the eighth year of the emperor Ming of the Han dynasty, (i. e. about A. D. 65,) the emperor heard that in the west there was a god called Fuh. He

therefore sent messengers to India to seek for his doctrines, obtain copies of his books, and bring some of his priests to China. This was done, and it was found that these books hold forth ‘emptiness and annihilation, (or non-entity) as the chief good:’ they recommend a merciful disposition, in not killing animals for food, and teach that man, being dead, his soul does not perish, but that after death there is a recompense for good and bad actions.”

But notwithstanding the opposition of the literary men, and the frequent exposure of their pretended magical arts, the Buddhist priests soon obtained great influence, and spread widely over the empire. One emperor favored them so much that he sent for three thousand monks from India, and when they came, he built a temple containing a thousand rooms for their accommodation, and treated them with great consideration. In his reign they had thirteen



thousand temples in different parts of the empire. One or two of the emperors even turned monks, and the whole population of China was by degrees brought to embrace this system of idolatry.

Buddhism is now the religion of the mass of the people in China; but it has been considerably modified by the influence of the Confucian system, and somewhat perhaps by the doctrines of the sect of Taou, each of which existed here before its introduction. It has also been spoken against very bitterly by some of the chief followers of Confucius, especially by Chingtsze and Choo-tsze, who are esteemed the greatest sages since the days of Mencius; but notwithstanding all this, the emperors and literary people, who profess such unbounded admiration for the doctrines of Confucius, do not scruple to give gifts to the Buddhist temples, and there is not a year in which the emperor does not send some of his own family to worship in some of the temples in Pekin.

Of the doctrines of Buddhism it is not necessary to say much. They have five principal commands, which are,—“1. Not to kill living creatures. 2. Not to steal. 3. Not to marry. 4. Not to speak falsely. 5. Not to drink wine.” But these are of course intended chiefly for the priests. It is commonly the case that the Chinese know next to nothing of the doctrines of their religion, and those who do know any thing will go and worship in the temples of Taou or Buddh, while they profess to be governed by the principles of Confucius and Mencius. By the Confucian system it is not right to worship idols, while the idols of Buddh and Taou are innumerable. By the former it is not right to remain unmarried, while the latter require all their priests to live a life of celibacy, but the Chinese seem quite unconscious of these and many other incongruities between the several systems.

The Buddhist priests shave off the hair of the whole head, and wear garments differing in appearance from the common people. They are not very cleanly in their persons and habits, though perhaps not worse than other people; but it has often seemed to me that a greater proportion of them are fools or half witted, than in any other class of men. It is a melancholy thing to go into a Buddhist temple when they are at their worship. There are often as many as forty priests worshipping at once in a single temple. Some of them are young, just commencing their priesthood, their faces are blooming and sprightly, and they look as if they had some mind in them. Others, a few years older, have a pale, sallow look, while the old men go

about their devotions as if they were a part of the stocks and stones they worship. All the time of their worship they keep repeating, “O-me-to-fuh! O-me-to-fuh! Nan-me-to-fuh! Nan-me-to-fuh!” and other expressions, all derived from the Sanscrit language, and of which they understand not a word. During these exercises they keep time by beating hollow blocks of wood, and occasionally striking a big drum and bell, for the purpose (I suppose) of keeping their drowsy, dreaming god awake. Some of them seem to have made a vow that they will never speak a sentence without repeating the name of Buddha, and when you go into the temple, they will bow to you and say, “O-me-to-fuh! How are you, sir?” If you ask how far it is to any place, they will answer, “O-me-to-fuh! It is ten miles, sir;” and if you ask for a drink of water, they say, “O-me-to-fuh! here is some, sir.”

Confucianism says nothing at all about the state of the soul after death; but man cannot endure this. Every man has some idea of an existence in another world, after the body is dead, and since Confucius is silent, the Chinese go to Buddhism to find out. The Buddhists believe there is a heaven, of which they know very little, and a hell, in which there are all kinds of horrible tortures; the former place is for good men, and the latter for the bad; while for the intermediate class, of which they suppose the mass of mankind consists, they have the doctrine of transmigration. They think that after the body dies the soul goes into the body of some animal as a punishment, to do penance for its sins while in the body, and this belief prevails so generally that even their best scholars are inclined to believe it.

The Buddhists have many things like the Roman Catholics, and you would be much surprised to mark the close resemblance between the two sects. The Buddhists have their temples full of images, before which they burn incense and offer prayers, just as the Roman Catholics do, and they justify it by precisely the same reasons. The more intelligent of them say, that they do not worship the image, but *the spirit of the image*, and that it is a duty to offer all honor to the departed worthies of former times. They have priests who shave their heads, wear a peculiar garb, and are not allowed to marry. They have nuns, too, of whom the only good thing I know is that they have large feet, for their feet are never compressed like the feet of other Chinese women. They have frequent fasts, prayers for the dead, and carry rosaries, or strings of beads, to count their prayers

with. They have *relics* in their temples, go on pilgrimages, and are fond of processions, and of the ringing of bells and offering of incense, and lighting of candles in their worship. They believe in works of supererogation, read their prayers in a dead language, and their doctrine of transmigration performs the same office, and is about as sensible and efficacious as the Romish doctrine of purgatory. One of their principal deities is a female goddess whom they call Kwan-Zin. She is also called "the Queen of Heaven," and "the Holy Mother;" and is often represented in their temples riding on an ass and carrying a child. Mr. Abeel and I once went past a village where there were a good many Roman Catholics, and a pagan Chinese said to us, "Those people there have a goddess whom they worship, whom they call the Holy Mother." He meant the Virgin Mary. So striking is the resemblance between Buddhism and Popery, that even the Roman Catholic missionaries have to acknowledge it. And a good many years ago one of them wrote home to his friends in Europe, that he thought the devil must have taught them to imitate the Roman Catholics, in order to throw discredit on the religion of the latter.

Their temples are generally placed in the most romantic situations that can be found, and where one would delight to be, were they not the abodes of soul-polluting idolatry.

This sect must have been much more flourishing once than it is now. Nearly all the pagodas in the empire were erected by them, and many of their temples, which have now only a few tens of priests, are large enough to accommodate an army of several thousand men; but no such pagodas have been built for more than two hundred years, and no large temples for a long time. I never yet saw one of their temples that was not sadly out of repair.

V. M. L.

*in For. Miss. Chron.*

#### PROSPECTS OF CHRISTIANITY IN THE TELOOGOO COUNTRY.

In the following communication our brethren at Vizagapatam convey their impressions relative to the general condition of the native mind, representing it as trembling on the verge of a great moral revolution, and full of the elements of hope:—

There is much to mourn over, (they observe,) and much to excite our thankfulness. We have still to contemplate the

case of a people without Christ and without hope: not that we would be understood to say, that no visible impression has been made on the mass of heathenism around us. We mourn over perishing souls, and long to see more amongst them affording satisfactory evidence that in the faith of Jesus they have found deliverance. Nothing short of this will or ought to satisfy us or the churches of Christ. Still, in the signs of dissatisfaction apparent among all classes of the community, viewed in connection with the amount of knowledge which they possess concerning the redemption of Christ, we would fain believe we discern grounds for the hope that "times of refreshing from the presence of the Lord" are not far distant.

That the idols are losing their hold on the confidence of the people may, we think, be safely inferred from two facts. First, the vast numbers who every where profess to have adopted the philosophic Deism, known by the name of Vedantism. This was formerly noticed; but, during the past year, the fact has been more fully brought under our observation. Vedantism is the form of Hindooism chiefly avowed by those who come forward, by means of the press and public associations, to defend the religion of their fathers. Those champions of the ancient faith are, in general, totally devoid of all religious feeling, and, contrary to their own avowed principles, uphold some of the lowest forms of superstition. As it is not likely that the mass of a religious people like the Hindoos can ever be brought to such a state as this, or at least that they can be retained in it for any length of time, we cannot but regard their present state of mind as furnishing a strong motive to Christians to do more than has ever yet been done to bring the gospel to bear upon them.

Another circumstance well deserving of notice, is the wide-spread conviction—especially among the villagers—that their famous goddess Durga, or Kali, to whom, in consequence of the prevalence of cholera, so much additional homage has been paid during the last thirty years, is, after all, not worthy of their confidence. This year that mysterious scourge made great havoc among the people, and another form of worship has been adopted to avert it. This is termed Ramabhagana, and is performed, as the word indicates, in honor of the redoubtable Rama, who is expected to be more easily propitiated than the wrathful demon whom he supersedes. We have every where found the villagers strongly excited on this subject. Any reference to it, or any doubt expressed regarding the propriety of the "new way,"



is sure to command their immediate and close attention. O may they soon discover that all their gods are but idols—vanity and a lie; and turn unto the God who made and redeemed them.

Mr. Hay, in returning from a visit to Madras, enjoyed some favorable opportunities of preaching the gospel by the way. In several of the villages, even those nearest the public road, he found that the people scarcely knew even the name of Christ.

This, (observes our brother,) is truly melancholy. Without let or hindrance the gospel may be boldly proclaimed in every village and hamlet of the land, *and yet it is not proclaimed.*

What we want is a large band of simple-minded men of God—warm friends of Jesus—lovers of the souls of men—well acquainted with their Bibles, and able to learn and use freely a new language. Their business would be to wander among the villages, two and two, in a certain extent of country, visiting often and at short intervals the same people. They would, no doubt, meet with opposition from Brahmins and others, but it is of no use to argue with them. A warm appeal to the consciences of the by-standers I have uniformly found more powerful to silence and put them to shame than any amount of the closest reasoning. Can we not have two or three score of such a class? Are there none such to be found among the churches of the saints?—*Lond. Miss. Mag.*

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MANGAIA.—SPEECH OF A NATIVE DEACON.

Among our recent communications from the Hervey Islands, is the following translation of a speech delivered at a public meeting by one of the native deacons of the church in the island of Mangaia, under the pastoral care of the Rev. George Gill, to whom we are indebted for its transmission in the English language. In his own simple but forcible style, and under an evident sense of the divine benevolence, the speaker draws a striking contrast between the barbarous and miserable condition of the island when the honored Williams first landed on its shores, and the comparatively pure and elevated state which it has since attained under the renovating influences of Christian truth. In reference to these favored islanders, it may truly be said, that the darkness is past and the true light now shineth. The allusions of the speaker to the successive visits and apostolic labors of their father in the faith, and his expres-

sions of affection and sorrow for that departed servant of God, are full of mournful and tender interest, and our readers will rejoice in the honorable testimony thus borne to the character and memory of our lamented missionary:—

When William first came to Mangaia, he brought a native teacher, whose name was Papehia. We were ignorant of the word of God and knew not its name, nor had we any desire for it, when Williams and Papehia first came to our land. We saw the ship and greatly wondered—all the people shouted and said that it was a large canoe. When the vessel came near, a boat was rowed towards us; we went upon the reef and saw a man of our own color jump from the boat and swim to the shore. This was Papehia. One of our number, Ruaporo, seized him—he is dead now—he seized Papehia and put some cord around his neck to strangle him, but he could not accomplish it. We all hesitated as to what we should do with Papehia. Some said, “Let us murder him.” Others said, “Do not let us kill him at once! let us seek a sure means by which he may die.” And then, while some of us seized him and held him fast, others stole his property, his axe and his basket. Not content that he should live, our spears and clubs being near us, we resolved to spear him, when he escaped to the sea, swam to the boat, and returned to the vessel.

After this, one of our party who was very bold went in his canoe toward the vessel, and we thought he would be killed; but after some time he came back, and with him another boat, bringing two native teachers and their wives and property. He had promised to preserve them, and shield them from harm. The boat came near the reef, and we all hurriedly and wildly seized their property to steal it, and their wives to abuse them. Their cloth, their oil, their axes and saws we stole. We broke the saws in three pieces and put them around our necks, and hung them on our ears as ornaments. Their wives we carried to the bushes and the woods. There was no order observed—we were wild in our heathenism and cared not what we did. But we were, very much astonished at the books which we found among their property. The letters made us wonder, and we said that the books were the gods of the strangers. We were afraid when we heard the noise of a cannon from the vessel, and we sent these people back to the boat, but kept the property. One of our chiefs put the cloth upon the pig, and offered him to the gods in the Marae; and some of us worshipped

the pigs which they had brought, thinking they were gods.

The ship left our land, and we returned from the sea-side to our dwellings, taking with us the property we had stolen, wondering at this and that; and rejoicing with our heathenish joy in these possessions, and then we danced and sang with delight.

But our joy continued not long; sickness and death came to our land, and men and women died in great numbers day by day—twenty and thirty, and sometimes forty died in one day. So fell the aged and the young. Vain was the knowledge and vain the joy of heathenism! At this season of sickness and death we were seized with great fear, and the chiefs and people asked one another what it was? and what should be done? We all said and felt that the God of the strangers had sent this sickness upon us because we had so ill-treated those who came to our land. The sickness continued and all our fear. We determined to collect all the property we had stolen, and place it before our gods in the Marae; we then dug a pit and threw all the property into it, and said in our prayers to the idols, that if the ship should return we would not ill-treat the strangers, but would receive both them and their God.

The sickness and death left us, and not long afterwards the ship returned, and all the people assembled together as before. We sent off a canoe to the ship, and then a boat approached the reef, and we saw two men of our own color, whom we received as our teachers, and they came to live on shore. There were many among us then who desired to kill these men—they expressed their thoughts and desires secretly, and began to plan schemes to effect their purpose; but the Great God whom the teachers served, protected them, as he does all his servants in every time of danger and death.

The evil thoughts of the men who desired to kill were not accomplished, and after the teachers had preached and explained the word of God for some time, there were two young men who said they would receive this word. They were the first to abandon all heathen customs. They still live and are in our midst this day. After this many believed and received the gospel, and utterly abandoned all their evil ways, such as murdering men and children, theft, the worship of idols, and the making sacred of property and food for them. Formerly we allowed not our wives to eat with us, but now we gave them liberty to do so. Now we know the true God, whose name is Jeho-

vah—He is the Mighty One! and He is love! Let us walk in his light and in his love one toward another.

Williamu came again to this island—this was the third time that he came, but, as before, he did not come on shore, because the wind and sea were not good. The next time he came, he landed, and preached to us from the first Epistle to Timothy, 1 : 15, “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.” He spoke to us in the Rarotongan language, because that is very much like our own, and we understood him. The next day we gave him some native cloth, and a little of our poor property, as the sign of our love toward him.

At that time there was no church formed in our midst; and, after waiting some months, Mr. Barff visited us, and separated some of us into a church, and this was the first time we sat down before the table of the Lord to think of that great love that led him to die for us.

Some time after this Williamu returned, and then Mr. Buzacott was with him. Mr. Buzacott prayed and read the word of God, and Williamu preached from Haggai, 2 : 7, “And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts.”

After visiting us once more, Williamu went down towards Samoa, to visit the heathen that are around that land, and far removed from the true light. He went to bless the heathen, but they killed him. Alas! for Williamu, our friend, that he fell there! We loved him and we grieved for him. He was our friend, full of love and zeal for us all. We greatly desired a missionary from Britain who should dwell constantly amongst us—we prayed to God that he would send us one; and when Mr. John Williams, the son of Williamu, came, he brought Mr. Gill from Rarotonga, and we greatly desired that he should remain and dwell constantly in our midst; but he told us he would write to the society, and tell them of our desire for a missionary. We ceased not to pray to God; and now we have obtained our desire—here is Gili [they call me Gili to distinguish me from my brother] and his wife, and their child. We see them all and rejoice that they are come.

And now we are building a large stone house for the worship of the only true God. It is a large house and a good house. Great has been our joy, and now let it continue. Great has been the compassion of our God. If He had not compassionated us we should still have been held bound in



the strong hand of Satan, the god of this world. If He had not sent his servants and his word to our land, we should still be killing one another, body and soul. Our darkness of heathenism would have been great and awful; but now we can

say, The people that sat in darkness have seen a great light; and now to Him who has blessed us with light,—blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever! Amen.—*Id.*

## Other Benevolent Institutions.

### THE SWISS MISSIONS OF GRANDE LIGNE.

Their origin and early progress.

In the year 1834 the Rev. H. Olivier, pastor of a Christian church at Lausanne, Switzerland, left his native country for Canada, intending to preach the gospel among the Roman Catholics. He settled at Montreal, and commenced his labors with promising indications of success. Three persons were converted, and many received the knowledge of the truth by means of conversation, preaching, and the perusal of the scriptures and religious tracts. It pleased God, however, to prevent Mr. Olivier from realizing his wishes; the climate proved uncongenial with his constitution, and he was compelled to leave Canada in the spring of 1836.

Before his departure, two other laborers had entered into the field. Madame Feller, a member of the church over which Mr. Olivier presided, having lost her husband and her only child, had resolved to devote herself to the service of the Lord. After due consideration, and earnest prayer for guidance, she determined to follow her pastor to Canada. She was accompanied by the Rev. Mr. Roussy, a Christian minister, who had been also led to choose Canada as his sphere of labor. They sailed from Havre, September 20, 1835, landed at New York on the 23d of the following month, and on the 31st reached Montreal. Ten days after, Mr. Roussy proceeded to Grande Ligne, in the district of L'Acadie, to take charge of a school. Madame Feller became a resident at Grande Ligne in September, 1836.

In the accession of the Rev. L. Normandeau to the mission in the autumn of 1840, the good providence of God was strikingly manifested. Mr. Normandeau was a priest of the Roman Catholic Church, and had been engaged as professor in the seminary at Quebec for five years. After a long season of doubt and anxiety on the subject of religion, being then in the neigh-

borhood of Grand Ligne, he sought the aid of the missionaries, and by their instrumentality was led to receive the truth as it is in Jesus. He engaged immediately in the good work, and was received as a fellow-laborer with much joy and gratitude.

The gospel was introduced to St. Pie in the spring of 1841. The gift of a New Testament to an inhabitant of that place who was on a visit to Grande Ligne, produced, by the blessing of God, most encouraging and remarkable results. During the summer of the abovementioned year a school was opened at St. Pie; another was established in the year following at Bérée. Meanwhile, these new stations were visited as often as possible, numerous copies of the scriptures were distributed, and the gospel was preached to large and attentive congregations.

A mission house was erected in 1842, which was devoted to the service of God by appropriate exercises on Christmas day of that year.

It became evident that St. Pie would become an important station, and it was extremely desirable that it should be occupied by a suitable agent; here, again, the providence and grace of God were remarkably displayed. Dr. Cote, a gentleman of the medical profession, a native of Canada, and held in high esteem among his countrymen, having been driven by popery into deism, had been convinced of the truth of Christianity in the year 1841, and led to yield himself in the cause of Christ. A residence of two years at Chazy had prepared him for more extensive engagements. He removed to St. Pie in October, 1843, and entered on a course of diligent and disinterested labor, which has been abundantly blessed. On the 30th of August, 1844, he was ordained pastor of the church. The Rev. Dr. Baird, of New York, the Rev. Messrs. Wilkes and Tanner, of Montreal, and other ministers, engaged in the exercises of the day.

Salem, in the district of St. Pie, and

Sherrington, in the Grand Ligne district, were added to the list of stations in the year 1844.

#### Present state.

The mission family consists of thirty-six persons, including Madame Feller, the missionaries, and twenty-three pupils, most of whom, it is hoped, will be engaged in the work of God, as colporteurs or school teachers.

The elementary day school at Grande Ligne contains thirty children, whose parents reside in the immediate neighborhood. They are instructed at present by Jacob Dalpé, a young man who has been several years under the care of the missionaries, and conducts the school to their satisfaction.

In addition to biblical researches and theological instruction, the pupils resident in the house are engaged in the study of Latin, Greek, history, natural philosophy, chemistry, and physiology, according to their respective abilities, under the care of the Rev. L. Normandeau. The elementary branches are taught by Toussaint Riendeau.

At Sherrington, Mademoiselle Perusset perseveres in her exertions, in the spirit of true devotedness. Upwards of thirty children, most of whom belong to Roman Catholic families, attend her school, and evince warm attachment to their teacher. Mademoiselle Perusset embraces other opportunities of doing good, by visiting the neighboring houses, and reading the scriptures to their inmates. Her efforts are not unattended with personal danger; nevertheless, she continues to labor, and reaps as well as sows.

Eloi Roi traverses a large district around Henryville, and performs the work of a colporteur with indefatigable diligence. Some of the fruits of his labors are already found in the church at Grand Ligne. New openings for usefulness are frequently presented. Miss Newton has been stationed at Henryville, as a teacher; in the school under her superintendence thirty-five children are receiving instruction.

Occasional visits are still paid to Chazy, as opportunity permits.

The district of St. Pie is as interesting as ever. Recent intelligence furnishes striking evidence that the Lord graciously blesses his word. During the year 1846, the church at St. Pie was encouraged by the addition of thirteen members, all of whom, with one exception, were brought out of the errors and superstitions of Romanism.

The colporteurs in the district of St. Pie discharge their duties with fidelity and zeal. Joseph Nicolle, François L'Amou-

reux, François Maurisette, Eusebe Menard, and Romuald Desroches, are constantly employed in the good work. They are favored with ready access to the houses of the French Canadians, and quietly diffuse the truths of the gospel among a large population.

The schools at St. Pie and Berée are going on favorably. One of the schools near St. Pie was discontinued some time ago, but has been replaced by another under the care of Baptiste Auger, a member of the church of St. Pie, who has been engaged for several months, in the Grande Ligne district, as a colporteur. These schools contain one hundred and thirty-two children.

There are two new stations, one at Canaan, and the other at Thessalonica, which, if they can be efficiently occupied, promise a rich harvest, by the divine blessing on the means employed.

The number of laborers now employed as missionaries, colporteurs, or school teachers, (not including their wives, unless they are actually engaged in the work,) is twenty; the number of stations and sub-stations, eleven. Upwards of 200 children are under instruction.

#### Ecclesiastical relations.

Madame Feller and Mr. Roussy came to Canada under the patronage of a missionary society in Switzerland, from which society they continued to receive occasional aid. During the years 1837 and 1838 their operations were carried on under the auspices of the Canada Baptist Missionary Society; some assistance was also received from the United States and from Scotland. In the autumn of the last mentioned year their connexion with the Canada Baptist Missionary Society was dissolved, the missionaries being then of opinion that they could labor more efficiently if they were independent of all religious parties. They continued to do so for nearly seven years, during which time they received numerous and valuable tokens of Christian regard from all denominations. The fostering care of the Foreign Evangelical Society rendered essential service to the cause. Aid was also received from Switzerland, England, and Canada. In the autumn of 1845, proposals were made to enter into a more definite and permanent arrangement with the Foreign Evangelical Society. That arrangement, however, was not found practicable.

The Swiss Missions of Grande Ligne are now re-united to the Canada Baptist Missionary Society, and placed under its superintendence. The management of their affairs is entrusted to a Committee, con-



sisting of four members of the Committee of the Society, and four members of the missionary body connected with Grande Ligne. It is designated "The Swiss Mission Committee." A separate account is kept of the receipts and expenditure for this object, under the designation of "The Swiss Mission Fund."—*Circular of Com. abridged.*

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting was held at Buffalo, commencing Sept. 8. The following is from an abstract of the Annual Report.

##### Receipts and Expenditures.

The ordinary receipts of the year from donations and legacies amounted to \$209,365 21; adding the income from funds invested and the balance in the treasury at the beginning of the year, and the whole amount of disposable funds for the year has been \$233,166 97; while the expenditures have been \$264,783 83.

##### Missionaries appointed and sent forth.

During the year now closed, the Prudential Committee have appointed eighteen missionaries, one physician, one male and twenty-four female assistant missionaries, —forty-four in all.

Most of them have already gone forth to their several fields of labor, or expect to embark within a few months. During this year also, fifteen missionaries, one physician, one male and eighteen female assistant missionaries, —thirty-five in all, have departed for their several fields of labor. Besides these, six missionaries and three assistant missionaries who had been for the restoration of their health visiting their native land, have returned to the scenes of their former labors abroad, and entered again into their chosen work among the heathen; making in all forty-four who have gone from our shores to heathen lands during the year.

After a good deal of intercourse with candidates for the ministry in our theological seminaries, the Committee believe that the spirit of missionary enterprise is increasing among them; and that, too, as the result of growing piety and Christian zeal in those seminaries. And if those who furnish the pecuniary means will, by their liberal contributions, let it be seen that all suitable candidates may be sent forth without detention, and well supplied with the means of usefulness, it is believed that the number of those who are disposed to enter the foreign field will con-

tinue to increase, as the Lord in his providence shall open the way for their spreading a knowledge of his salvation among the heathen nations.

##### Summary.

Under the care of the Board are now twenty-six missions, embracing ninety-six stations, in connection with which are laboring 140 ordained missionaries, nine of them being also physicians, four licensed preachers, six physicians not ordained, six teachers, six printers and book-binders, thirteen other lay helpers, 193 married and unmarried females; making 370 missionary laborers sent forth from this country; associated with whom are twenty-two native preachers, 135 other native helpers, raising the whole number of persons laboring in connection with the missions and depending on the Board mainly for their support, to 526. This is twenty-two more than were reported last year. Gathered and watched over by these missionaries are seventy-three churches, to which 1,076 hopeful converts have been reported as received since the last annual report, making the present number of members, deducting those who have been removed by death or for misconduct, 25,441. Connected with these missions are eleven seminaries for training native preachers and teachers having 423 pupils, also twenty-two other boarding schools, having 399 male and 536 female pupils; also 367 free schools, in which about 11,330 children and youth are taught; making the whole number of children and youth, directly or indirectly under the instruction of the missionaries, about 12,600. The common schools at the Sandwich Islands, being not wholly supported by the natives, are not this year included in the estimate.

Of printing establishments there are eleven; also six type and stereotype foundries. At these presses are founts of type and other requisites for printing in nearly thirty languages besides the English. During the year, though from some of the missions no statements of the amount of printing executed have been received, 489,384 copies of books and tracts are reported to have been printed, embracing 40,451,955 pages: and the whole number of pages printed from the commencement of the missions is 575,000,000, in above thirty languages besides the English.

#### BAPTIST (ENG.) MISSIONARY SOCIETY.

##### Abstract of the Report.

The report commenced by recording the death of Messrs. Burchell and Dutton, in

Jamaica; of Mr. Francies, in Hayti; and of Messrs. Thompson and Hudgrow, in Africa; and also the cessation from labor, through infirmity and sickness, of some others. Mr. and Mrs. Webley have been sent to Hayti. Mr. Lewis, who sailed in 1845 for Ceylon, has been directed to proceed to the continent of India, to strengthen the hands of the brethren there. Mr. Page, from Stepney College, is about to proceed to Madras. Another missionary has also been accepted for India, on condition that the funds of the society will allow of his being sent out. The mission in India was reported to be in a prosperous state. A larger number of volumes of Scripture have been printed than for several previous years:—3,000 volumes in Sanscrit, 69,000 in Bengalee, and 12,000 in Hindu have been issued from the press; 79,549 tracts and 40,029 portions of Scripture have been distributed at eleven stations alone. The additions to the churches in India have amounted to 331,—a larger number in one year than the mission has ever known. The total number of members in India is 1842. The children in attendance 4,390. The financial state of the churches is also encouraging. In Africa, the last year has been one of grievous trial. In addition to the death of Messrs. Thompson and Sturgeon, four of the teachers from Jamaica have returned, and all have suffered so seriously in health, that it is feared some must retire for a season. One of the most serious trials of the mission in Africa had arisen from the conduct of the Spanish government, who, at the end of 1845, sent a consul-general to Clarence with instructions to send off the missionaries, unless they would consent to reside in a private capacity only, and without preaching. With this condition they declined to comply, and some of them have removed to Bimbia, on the main land. Since Mr. Sturgeon's death, Dr. Price has taken charge of the church at Clarence; the total number of members at Clarence is eighty. At Bimbia, a missionary settlement has been formed and houses erected; and Mr. Merrick has advanced in the

translation of the New Testament into the Isubu tongue as far as the end of Mark. At Cameroons, Mr. Saker has made a first and second-class book for the use of the young. A deputation has visited Jamaica during the year, and the expenses incurred by the visit and an additional sum of about £2,000 to aid stations absolutely requiring relief, have been guaranteed by one of the treasurers of the society,—no part of the funds of the society being devoted to the object. The total number of stations is about seventy-five; of ministers, thirty; and members about 30,000,—600 have been added to the churches during the past year. The Sunday schools have an attendance of 10,000. The Theological Institution at Calabar is in a more promising condition than it has ever been. With regard to Honduras, the Committee have nothing very satisfactory to report. In Brittany, at Moravia, the chapel recently built has proved of great service. 8,000 tracts in French and Breton have been circulated during the year; and Mr. Jenkins has printed, in Breton, a Sunday-school Lesson-book. The Religious Tract Society have aided in printing the Breton tracts. Mr. Jenkins has finished his translation of the New Testament into Breton. The total number of members added to all the churches during the past year is 1,207, the total number of members in all the churches, including Jamaica, being 36,463. There are 249 stations and sub-stations, and 233 agents, not including Jamaica. The total number of day-schools is 156; of children taught in day-schools, 8,696; and of children taught in Sabbath-schools, 12,481. The total receipts for all purposes are £28,223 11s. 7d., being an increase as compared with the last year of £1,924 12s. 10d.: of this amount £1,000 is a special contribution for Madras, and has been invested in the funds. The expenditure, including the above investment, has amounted to £26,399 2s.; the balance has been applied towards the reduction of the debt, which now amounts to £3,711 9s. 11d.

## American Baptist Missionary Union.

### INTELLIGENCE FROM THE MISSIONS.

*Maulmain.*—We are happy to learn by the last overland arrival that Mr. Mason's health has continued to improve since his

return to Maulmain; and “is nearly as good as it was a year ago.”

*Burmese Boarding School.*—In a letter of June 19, Mr. Howard, renewing his ap-

peal for the means of continuing the school in operation, says, after mentioning the baptism of another pupil, the ninth since the beginning of the year, "Thus it has pleased our Heavenly Father to quicken the minds of many to receive the *truth*, which has been so long neglected; some have entered, and others are not far from the kingdom of God. We are now strengthened by a number of praying souls. The voice of prayer is frequently heard from the boarding-house near us. And is this the time to abandon the work? You will, I am persuaded, allow it the consideration granted to the barren fig-tree, 'Spare it this year also; and if it increase in fruit, well.' I have said thus much, only because I cannot say less. If the work fail, I must be clear of all responsibility for the failure. I hope God will favor it; and that others of the school will put on Christ. God will also, I trust, open the hearts of his children in America to help us with their prayers, and not less liberally with their pecuniary gifts, from the abundance with which he has caused them to abound. Many more men are needed. But men are not needed merely to live in a foreign land. Send us not men except to work; and for *this* they must have *means* to work with."

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*Assam.*—The communications from this Mission are, generally, of a cheering character. Interesting cases of inquiry and some of hopeful conversion have occurred at one or more of the stations. The cholera has made extensive ravages among the native population, in the neighborhood of Gowahati and Nowgong.

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*Greece.*—The mission-school at Corfu retains its encouraging aspect, and was never more prosperous than in July. The number of pupils was more than sixty, mostly Greeks. The Sunday school is attended by about thirty pupils.

At the Piræus the labors of the missionaries, August 20, our last date, were un-

interrupted; but there had been a new outbreak of popular violence against the Rev. Dr. King, the intrepid and faithful missionary of the A. B. C. F. M. in that city,—in consequence of which he had been compelled by the Government to withdraw. The following account is given of the affair by our missionary at the Piræus, Mr. Buel.

#### Persecution of Dr. King.

A little tempest of religious persecution has recently passed over Athens. After the prosecution growing out of the publication of Mr. King's "*Apology*," in 1845, had been put over to an indefinite period, his enemies devised a different expedient for getting rid of him. A certain Simonides undertook to disturb Mr. King's religious service on the Sabbath. For this he was complained of, prosecuted, and sentenced to ten days' imprisonment and costs of court,—the slightest punishment the law inflicts. After his imprisonment he published in "The Age" (newspaper), the organ of the priesthood and of the Russian party in politics, a series of articles designed to excite the populace, and to raise the mob against Mr. K. The first article was a vile travesty upon one of his sermons on the "abuses of the tongue," to which he replied by publishing a full abstract of the sermon. Other articles followed, making pretended disclosures of what the writer had seen and heard at Mr. K.'s house. The first, entitled "The Orgies," describes the ceremonies of *baptism* and *marriage* as performed by Mr. K. on the night of the 26th and 27th Dec., 1846. The description answers well to the title; a thing more monstrous, more disgusting and ludicrous, could not well be conceived. And these are given out as the ceremonies practised by the sect to which Mr. K. belongs. The next paper describes the initiation of proselytes to Mr. K.'s communion; and is entitled "*The Mysteries*," at which eight or ten females are made to figure by the master of ceremonies, Mr. K. The whole of these malicious fabrications are given with such minute particularity of names, dates, &c., as to have an air of indisputable verity. The people believe every word of it; and many of the most intelligent men believe, or affect to believe, there must have been *some* good foundation for what, as they will themselves allow, may be somewhat



exaggerated. These calumnious stories of Simonides, worked up by the talented editor of the *Age*, had their designed effect. The populace quickly believe what they *wish* to regard as true. On the Sabbath when the last article appeared, the mob was to gather at Mr. K.'s house. But on Saturday, the government, having in vain endeavored to extort from Mr. K. the promise to preach no more to the Greeks, advised him to leave the country instantly, otherwise he would be *compelled* to go. "Violence and bloodshed could not be prevented if he remained in Athens another day." Accordingly he came immediately down to Piræus, stayed with us until Sunday evening the 1st inst., and went on board the Austrian steamer, which left the next morning for Corfu and Trieste. His family remain unmolested in Athens.

Thus this bold and faithful missionary is suffering the beatitude of being reviled and persecuted, and of having "all manner of evil said against him *falsely*, for Christ's sake and the gospel's." One is reminded of the way in which the Christians were defamed in the time of Tertullian and other early apologists. None of the newspapers in Athens said a word in Mr. K.'s defence, and several gave credence to the revelations of Simonides, and did much to help on the nefarious plot. The truth is, the "Apology" published by Mr. K. in 1845, in which he confronts the most prominent superstitions of the Greek church with the counter testimonies and teachings of their most venerated "Fathers," inflicted an incurable wound upon the priesthood and upon all who are proud of their national religion. From that hour they have sought how they might destroy him. Whether he will be suffered to return to Greece, is quite uncertain.

Since the beginning of this month a large portion of the currant crop in the Morea, the chief export of the country, has been ruined by the heavy rains. Such rains at this time of the year are almost as extraordinary as thunder in time of a Jewish harvest. A serious calamity has fallen upon another corner of the kingdom: a rebellion has broken out in Euboea (Negropont). The government troops are arrayed against the inhabitants. What the end will be is again "quite uncertain." But none of these things move us. We shall not cease to teach and to preach Jesus Christ to those to whom his salvation would never be otherwise named.

*France*.—In a letter of the 28th of August Mr. Willard, after mentioning his late visit to Chauny, where he "found all things prosperous, so far as the good work is concerned," writes,—

"Since my return, Mr. Lepoix has written me that the Tuesday after my visit (22d inst.) he baptized seven persons, and the day was a most joyous one. Seven deacons were also elected, and will hereafter be consecrated in solemn prayer, as aids to Mr. Lepoix, not particularly on account of the *temporal* concerns of the church, but in the quality of evangelists. Every where the prospect becomes more and more encouraging."

A few days afterwards he writes again,—  
"In every quarter we have prosperity. The gospel seems to triumph; though, from the nature of the case, its progress here is not rapid."

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*Shawanoes*.—Claims of Indians on American Christians.—In a letter of Mr. Barker, of June 24, is an earnest appeal for more effective sympathy in behalf of our western Indians. He apprehends that the claims of the Aborigines are even now not duly appreciated among us, and that the cause of Indian Missions does not command its proportionate share of attention. "How can the Christian church," he inquires, "be innocent in neglecting to use the means of salvation for these tribes? If we neglect our own heathen, the *heathen of our own country*, who will come to their rescue?" He professes interest in common with others for Burmah, Siam, &c., but not to restrict his sympathies and labors to eastern fields. The results in proportion to the labor bestowed, are not, he remarks, disheartening. Within the period of his own missionary labors, not many years,—he "has led into the baptismal waters between eighty and ninety of hopefully converted heathen, from among the Shawanoe and neighboring tribes. Some of these have fallen asleep supported by the grace of God in their last hours, and others remain to this day."

*Cherokees.*—Mr. Jones writes from Cherokee Aug. 3,—

Our native brethren have been greatly blessed in their labors during the past four months. Many of their meetings have been favored with the presence of God. From April 11 to August 1, *sixty-three Cherokees*, twenty-one males and forty-two females, have been added to the professed disciples of the Savior on profession of their faith in him.

The church at Delaware Town had a meeting, which commenced on Saturday, July 17, and continued till nearly noon on Monday the 19th. It was a reviving season. The members of the church appeared to be refreshed in the presence of the Lord. Our native brethren spoke of the love of Jesus, and urged sinners to flee to him, with an earnestness and an unction that produced deep feeling in the assembly.

On Monday morning, after prayer, we spent two or three hours in free conversation on various passages in the Epistles of Paul to the Thessalonians, Titus and Philemon, and the Epistle of Jude, lately published, in tract form, in Cherokee. The questions of many of the brethren furnished evidence that they read with attention, and bestow serious thought on the truths presented to them. The tracts were received with avidity. I hope that, as the field of their spiritual vision becomes enlarged, their faith, their hope, their joys, and their deportment, will be elevated and invigorated.

Brother Downing's account of the meeting of the Union at Cincinnati, was exceedingly gratifying and encouraging to our native brethren and sisters. After he had concluded, it was determined, unanimously, to do all that can be done to enkindle and cherish the missionary spirit.

In a conference of the leading brethren, it was determined that the duty of churches to support regular pastors, so far as they are able, ought to be carefully taught, and distinctly and earnestly pressed on the attention of the members of all our churches.

Several of the brethren went to Verdigris, to attend a meeting of three days in that westernmost settlement of the nation, commencing on Friday, July 23d. By a note from brother Oganaya, I learn that their meeting was very interesting. The preachers spoke with liberty and earnestness, and the people gave serious attention.

Our brethren, Lewis Downing and Tanenole, give quite an encouraging account of a tour of twelve days to the south. At several places they found large congregations and serious attention. Many appear to be under deep concern. At Lee's Creek, in particular, there seems to be a peculiar awakening in many families. There are some other places at which a lively interest in spiritual things is manifested.

#### DEPARTURE OF MISSIONARIES.

Our readers are aware that Mr. Abbott left Boston for India, *via* England and the overland route, on the 16th of Aug., in the steamer Hibernia for Liverpool. He arrived at Liverpool on the 27th, with health improved. On the 20th ult. he was to sail from Southampton for Alexandria.

Rev. J. T. Jones of the Siam Mission, accompanied by Mrs. Sarah Sleeper Jones and Miss H. H. Morse, and Rev. John Johnson with Mrs. A. Stevens Johnson, the last two appointed to the China Mission, sailed from New York for Canton in the ship Samuel Russell, Palmer commander, on Monday, 13th ult. Religious services were held on board the ship at the time of departure, conducted by Rev. Messrs. Tucker, Williams and Dowling. A preliminary missionary meeting, of great interest, was also attended on Sunday evening of the previous week, Sept. 5, in the meeting-house of the First Baptist Church in Brooklyn. Addresses by the missionaries, and by Rev. Mr. Sommers, of New York, and Rev. Mr. Bright, one of the Cor. Secretaries.

#### DONATIONS

*Received in August, 1847.*

Maine.

Mt. Vernon, ch.	14,50
Penobscot For. Miss. Soc. J. C. White tr., viz.—Exeter, ch. and soc. 1.00; Etna, ch. and soc. 1.90; do. D. Dennitt. 25c.; Lincoln, Jacob Parsons. 2.00; Bangor, 1st ch. 21.62; do., 2d ch. 13.00; do. do., J. C. White. 25.00; Charleston, ch. 26.00; Patten, ch., Rev. A. Dunbar, 5.68,	96,45

Wiscasset, John Sylvester,	5,00
Sydney, ch.	5,00
Augusta, 1st ch.	9,00
	—129,95

## Massachusetts.

Boston, An anonymous friend,	25,00
do., a friend, 1,00,	26,00
do., Rowe St. ch., Charles H. Nichols, to cons. him L. M., 100,00; Mrs. Eliza W. M. Nichols, to cons. her L. M., 100,00, and for sup. of native Bur. preachers,	200,00
do., Bowdoin Sq. ch., Board Benev. Operations, Wm. C. Reed tr.,	13,06
do., coll. after parting address by Rev. E. L. Abbott in Rowe St. ch. (with three gold rings) for Arracan miss.,	82,25
	—321,31
Brookline, ch., mon. con. for July and August,	45,37
Lowell "Ladies Benev. and For. Miss. Union, formerly members of the 3d ch."	9,25
Framingham, Abner Haven,	5,00
North Attleborough, ch., (\$100 of which is to cons. their pastor, Rev. Nehemiah G. Lovell, L. M.)	136,40
Worcester Asso., Martin Jacobs tr.,	350,00
Groton, ch., mon. con.	9,00
Charlestown, Miss Martha Whiting,	30,00
Pittsfield, ch., towards support of Mr. and Mrs. Harris,	47,53
Newton Upper Falls, ch.	8,89
Lincoln, Mrs. Tryphe Smith,	5,00
	—967,75

## Rhode Island.

Rhode Island State Conv., V. J. Bates tr., viz —Providence, Rev. Allen Brown, for support of native preacher in Burmah,	25,00
do., C. S. Stilwell, for Mr. Bronson's school,	2,00
do., 1st ch., mon. con., 100,00, for L. M. to be named; do., Pine St. ch., J. B. Hartwell tr.,	60,00
do., mon. con., 40,00, for L. M. to be named; Fruit Hill, ch., mon. con.,	—
Whipple tr., 3,50; Warren, ch., mon. con., John Hail tr.,	19,24
	249,74

## Connecticut.

Danbury, 2d ch., to cons. Rev. Rufus K. Bellamy L. M.	107,27
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## New York.

Broome and Tioga Asso., E. Stedman tr.,	18,74
A friend of miss. 25c.; Mrs. P. Webb, 25c.; Mrs. Eunice Yale, 2,00; Mrs. Susan Wattles, 10c; Mrs. Sally Newland, 1,00; Mrs. Sally Blakely, 1,00; D. E. Parker, "a quarter's in-	

come saved by abandoning the use of tobacco,"	5,60
1,00,	
Gilbertsville, Fem. Miss. Soc.,	14,00
Franklin Asso., Wm. Stilson tr., 28,42; colls. at do. 20,50,	48,92
John Cook 1,00; Mr. Vandevere's children 20c.	1,20
Utica, Broad St. S. Sch. Miss. Soc., D. Bennett tr., for the sup. of a Karen teacher under the direction of Rev. C. Bennett,	25,12
Mrs. Harriet N. Green	1,50
Manlius, Mrs. Nichols	50,00
Worcester Asso., J. Hayden tr., of which 100,00 is from Mrs Ruth Carpenter of Maryland, Otsego Co., to cons. her L. M.	171,68
Otsego Asso., E. Harrington tr.,	23,60
Ballston, Mr. Webb	15,00
Saratoga Asso., A. Peck, Jr, tr., to cons. Rev. Norman Fox, Rev. David Corwin, Rev. John Goadby, and Gorham Dennison L. M.	400,00
per Rev. A. Bennett, agent of the Board,	775,36
Dutchess Co. Asso., for L. M. to be named,	121,35
	—896,71

## Pennsylvania.

Pittsburg, Grant St. ch. 103,15; Sandusky St. ch. 23,00; McKeesport, ch., for bible distribution, 5,00,	
per Wm. Benson tr. Western Pa. Bap. Conv.	131,15

## Ohio.

Mrs. M. S. Kimball 5,00; Mrs. D. Kimball 1,00; James Pugh 37c.; Rev. Jacob Thorp and wife 5,00,	
per Rev. A. Bennett, agent of the Board,	11,37
Mansfield, ch., mon. con.,	4,44
Seneca Asso. 7,56; do., Reed ch., 1,50,	9,06
	—24,87

## Indiana.

Mt. Corydon, Rev. Robert Tisdale and wife,	1,00
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## Illinois.

Chicago, 1st ch., coll. after address by Rev. S. S. Day,	10,65
Grand Detour, Mrs. Cynthia C. Southwick,	5,00
	—15,65

## Wisconsin.

Racine, ch.	5,00
	—
	82,529,09

Total from April 1, to Aug. 31, \$28,865,51









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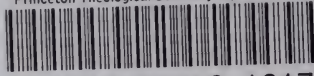
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